THE

OBSERVATOR

Prov'd a TRIMMER:

OR,

Truth and JUSTICE

VINDICATED,

IN

The HISTORY of the MURTHER

OF

Sir Edmundbury Godfrey,

And the Several

POPISH SHAMS

Since made Uſe of to amuſe the World about it.

BEING

A Full Anſwer to certain late Pamphlets, Intituled,

OBSERVATORS;

Wherein the Evidence of that Gentlemans being Murthered by Papiſts, is very falſly Stated; and the Poſitions and Practices of the Church of *Rome*, too favourably Repreſented.

Humbly Dedicated to the CLERGY of *England*

Non recipit Mendacium Veritas, nec patitur Religio Imitetatem—D. Hil.

LONDON:

Printed for *J. Allen*, and are to be Sold by moſt Bookſellers. 1685.

TO THE

Moſt Reverend
Right Reverend
And Reverend

CLERGY

OF THE

Church of England,

By Law Eſtabliſht.

My Lords! And
Venerable Sirs!

AS *theſe Animadverſions are made Publick without the leaſt malice to the Perſon of the* Obſervator, *or deſign to gratifie any* Faction, *or undervalue any Services his Papers may have heretofore done the* Church *or* State; *But to Rectifie certain things which he has lately advanced, that may (if they paſs uncontrouled) prove injurious to the Honour and Intereſt of both; ſo they addreſs not to you for Protection, any further than your* Juſtice and Piety *is always wont to favour* Truth. *And therefore (humbly caſt at your feet) are ſubmitted to your grave and impartial Conſiderations and Cenſure; as being under God and His Majeſty,* the Watchful Overſeers, *whoſe ſpecial Concern it is (in your ſeveral Stations) to take care* Ne quid detrimenti Capiat Eccleſia.

AN

AN ANSWER TO Some late Pamphlets, INTITULED, OBSERVATORS,

In which the *Evidence* of Sir *Edmondbury Godfrey*'s being Murthered by *Papists*, is grosly mis-represented, and maliciously slandred.

THIS one of the **Observators** own Maximes, *That nothing but Print can answer Print*; [**Obs. Vol. 1. Numb.** 473.] Therefore, not only excusable, but necessary to Print a few Honest *Loyal* Animadversions, on some late Printed passages of His, which are *false and scandalous*, concerning the Murther of Sir *Edmondbury Godfrey*. For since the **Observator** (after so many desperate but *unsuccessful* Attempts of others) is pleased once more to bring *that Affair* upon the Stage, (though not in any *Judicial Course* or Form, but by way of Argumentation and *Libel*) and make that *Gentleman*'s *Assassination* a Subject of his *Sport* and Raillery, and Expose the belief of his being *kill'd by Papists*, as ridiculous in the highest Degree; since he has so liberally exercised his *Talent* on the Witnesses, and musters up a Multitude of Imaginary *Contradictions*, which he avows they positively have sworn too, *&c.* What remaines, but that we take leave to examine the weight of his Allegations, The Occasions, Proofs, Circumstances, and Ends of all this unseasonable Noise and Clamour? And if we find them to have no Colour of *Truth* or *Probability*, and that they are meer *Malicious Imputations*; We hope it will be no Offence modestly to *tell the World so much*, and demonstrate the Particulars, thereby doing *Right* (as much as lies in a private Capacity) to *injur'd Truth*, and the Honour of our Country; checking the Progress of *Lies* and *Shams*, and rescuing the *present Age* from such confident Delusions, as well as preventing their Influence on *Posterity*.

But in this whole Disquisition, the Reader must excuse us from that *Gaiety of Humour*, which usually sparkles in an **Observator**, (especially where there is any Witness of the Popish Plot in the case) and renders his Scribbles so taking with the Mobile of *Wittlings*; for there are Gallants that can laugh at Tragedies, and scoff even at *Omnipotency*, and *Ridicule* the most sacred and serious things; yet certainly, amongst all that are (in

good earneſt) Chriſtians, or Loyal Subjects, *Murthers* and *Aſſaſſinations*, *Oaths upon the Holy Evangeliſts*, *Solemn Examinations* before His *Sacred Majeſty*, and his moſt Honourable *Privy Council*, and afterwards in the Houſe of Peers, (one of the moſt Auguſt and *Honourable Courts* under Heaven) The legal Proceedings of *Sworn Judges* and *Juries*, in caſe of Life and Death, and the Execution of *Convicted Murtherers*, are matters which as they ſhould not raſhly be determined of, cenſur'd, queſtioned, or medled with by any private Perſons; ſo much leſs ought they to be made the common Theams of wanton *Droll*, and ſcurrile *Buffoonry*.

But leaſt any already ſhould have forgot, or in after-times be ignorant of the *Nature*, *Cautions*, *vigilant* and *prudent* Proceedings, uſed in the Examinations touching the Diſcovery of the before-mentioned Gentlemans Murther, and againſt thoſe Executed for the ſame, and other publick Tranſactions that have ſince happened, relating thereunto; I think it convenient in the firſt place, to give a brief, yet true and impartial ſtate, of the matter of Fact.

On the 6th of *September* 1678. *Titus Oats* did repair to Sir *Edmundbury Godfrey*, being one of his Majeſties Juſtices of the Peace, and before him, did ſwear to his Information touching the *Popiſh Plot*; yet without permitting him then to read the Particulars, only aſſuring him in general, that it contained matter of *Treaſon*, and other high *Crimes*; and that his Majeſty had a Copy of it. On the 28th day of the ſame Month, two more of the ſaid Copies were *ſworn* to by the ſaid *Oates*, before Sir *Edmundbury Godfrey*, who then would needs keep one of them, having never before peruſed the ſaid Information. [See Mr. *Chriſtopher Kirkby*'s Narrative of the Diſcovery of the *Popiſh Plot* to his Majeſty, page 2 and 3.]

On the 12th of *October* following, Sir *Edmundbury* going forth as he uſed to do, and not returning at night, nor being heard of for ſeveral days, His Servants, Friends, and the whole Town were much alarm'd thereat; But many Stories were induſtriouſly buzz'd up and down about him; *You cannot but remember* (Saith the Reverend Dr. *Lloyd*, now Biſhop of St. *Aſaph*, in his Funeral Sermon, *Octob.* 31. which was before any Diſcovery made of the Murtherers) *You cannot but remember the duſt that was raiſed in the week, when the ſearch ſhould have been made*; *Thoſe Calumnies, and thoſe various Reports that went about it, were on Purpoſe to hinder the Diſcovery. One while he had withdrawn himſelf for* Debt; *Another while he was* Married, *and not very decently*; *Another while he was* run away with a Harlot, *even what the* Father of Lies *put into their Heads*; *At laſt, when they knew what they intended to do with him, they prepared you to expect it, by giving out*, THAT HE HAD KILLED HIMSELF; *you know how impatient they were to have this believed*; **I was told it ſome Hours before the Diſcovery, that he was found with his own Sword through his Body**, *others could tell that he had* **two Wounds** *about him*; *These things were found to be true, ſome Hours after.* (So far that Excellent and Reverend Perſon.)

For on *Thurſday*, *October* 17. near the Evening, the Body was accidentally found in a Ditch, near *Primroſe-Hill*, with his Sword run through him, his Gloves and Scabbard lying not far off on the Bank, *Gold and Silver* in his Pocket, nothing miſſing but his Band and **Papers**.

The next day the Coroner having Impanalled *a Jury*, and viewed the Body with the Aſſiſtance of two Able Chirurgions, the *Inqueſt* found upon

upon their Oaths, that certain Malefactors unknown feloniouſly and of their malice prepenſed, **had ſtrangled and choaked** him, *whereof he dyed*; VVhereupon his Majeſty iſſued forth his *Proclamation* for diſcovering and apprehending the Murtherers, with a Gracious Propoſal of *Five Hundred Pound Reward*, and Pardon to any one of them ſhould diſcover the *reſt*.

Sometime after, Mr. *William Bedloe* coming in, did (amongſt other things relating to the Popiſh Plot) make ſome diſcovery touching this Murther; but moſt part of what he *depoſed* therein, was but the words of others, *viz.* VVhat *Le Phair*, *Pritchard*, *Welch*, *Kaines* and another, (all Five Jeſuits) had told him; only as to his *own knowledge* he ſwore, that he ſaw the Body after it was Murthered, lye in a Room at *Somerſet-houſe* on Monday night, *October* the 14th.

On the 21 of *December* following, one *Miles Prance*, a Gold Smith in *Princes-Street*, and then a *Roman Catholick*, was upon the ſuſpicions of one of his Lodgers or Neighbours ſuggeſting that he had layn out of his Houſe about that time of *Godfreys* Murther, (though in truth the ſame was a fortnight before) taken up by a Warrant, and waiting in the *Abby* by the Parliament-Houſe, in order to be Examined, *Bedloe* coming by, and not knowing that he was already in Cuſtody, deſired that he might be *ſecured*, and charged him poſitively to be concerned in that Murther, remembring his face again, as being one preſent when the dead Body was ſhewn to him the ſaid *Bedloe* as aforeſaid.

And the next day, and the dayes following, *Prance* diſcovered the Circumſtances of the Murther from his own *knowledge*, charging *Girald* and *Kelly* (two Popiſh Prieſts) and *Green*, *Berry* and *Hill*, to have been actually concerned therein, which three laſt were found, but the two Prieſts and one *Vernat* (who was charged as Privy to the Murther) made their eſcapes, and to this day ſtand *Outlawed* for that Murther and Felony.

Both *Bedloe* and *Prance* were divers times Examined before his Sacred Majeſty, and the Council, before Committees of Lords and Commons, and at the Bar of either Houſe of Parliament; and all appeared ſo well ſatisfied in the Coherence and truth of their Evidence, that the Five Hundred Pound Reward promiſed to the firſt Diſcoverer, was accordingly paid to *Bedloe*, and alſo both their *Pardons* were granted, and it was thought fit to bring the ſaid *Green*, *Berry* and *Hill* to their Tryal, where at the Kings Bench Bar the 10th of *February* $167\frac{8}{9}$ after a full and fair hearing, upon the Evidence of the ſaid *Bedloe* and *Prance*, and upon the Oaths of ſeveral other VVitneſſes, corroborating the ſame in divers material points, and upon hearing what could be objected about *Prances* pretended Retraction, and what elſe could be alledged either againſt the Evidence or for the Priſoners; They were all three found guilty by a Jury of Knights and Gentlemen of good Quality.

And 'tis remarkable, That the Court was ſo fully ſatisfied, that when the Verdict was given, Sir *William Scroggs*, then Lord Chief Juſtice, publickly expreſſed it in theſe words:

Gentlemen, You have found the ſame Verdict that I would have found, if I had been one with you; And if it were the laſt words that I were to ſpeak in this world, I ſhould have pronounced them GUILTY [Tryal p. 86.]

And the next day when they were brought to receive Sentence, his Lordſhip repeated the ſame thing to them, when they pretended their Innocency,

nocency in these words; *We do not expect much from you, and it is no great matter; for your Confession will do us but little good, but only for your selves; we regard it not otherwise, because the Evidence was so plain,* THAT ALL MANKIND IS SATISFIED; *there is no* SCRUPLE *in the things;— Every one that heard your Tryal hath great satisfaction, and for my own particular, I have* GREAT SATISFACTION THAT YOU ARE EVERY ONE GUILTY [Tryal p. 88.] So Judge *Wild* in his Speech before the Sentence, averrs, *That they were found guilty upon a clear and pregnant Evidence, to the satisfaction of all good men that were indifferent.* [Tryal p. 89.

Accordingly the said three persons were Executed the 21 of the same month, and though (according to the usual manner of persons of their Religion, after Absolution, especially where the Honour of their Church is concerned) they pleaded Innocency to the last; yet the *formal Speech* found in his Pocket, with the very words whereof he began to Harangue, and went on as far as he had *Con'd it by heart*, which was testified by his own VVife, not to be of his VVriting; and in it self shewed a malicious Spirit in the Inditer towards the Evidence and the Court, in Language above *Hills* capacity, makes it most probable, that their denyals were only the Dictates and Injunctions of some of their Priests, [*See* Hills *Speech with the Animadversions thereon, Printed by Authority*]

Here by the way it may be noted, That vvhereas the *PAPISTS* have since given out, that *Berry* vvas alvvays, or at least dyed a Protestant, [*and if I do not very much misremember, the* Observator *in some of his Papers* (*for I have neither* leasure *nor* inclination *to review his Fardel for the certain number*) *does make the same Suggestion*] the same is notoriously false, for he had many years been a *Papist*, chiefly led thereto for *Lucre*, and to get an Imployment, as he acknowledged to Mr. *Smith* the *Ordinary of Newgate*; 'Tis true, he did a little before his Execution declare to the said Mr. *Smith*, — That he did *not believe many things which the Doctors of the Romish Church teach as necessary to be Embraced for Articles of Faith*, which is no more than what *many other Papists* will affirm; (which shews them to be either *Hypocrites*, or at least that all the boasted *Certainty* and unity amongst them is *Lyes and Cheats*) yet the said *Berry* neither in Prison, nor at the Gallows, vvould ever *disown* the Romish Church, nor in the least declare himself a Protestant.

The vvhole Proceedings in this most *weighty Clause* having been so solemn and deliberately VVeighed, sifted, Examined and inspected by the *highest Authority*, and so many *several Judicatures* and prudent *Assemblies*; and the *Eyes of all the Nation*, being from first to last, fixt and intent thereon, if ever in any case private Subjects ought to acquiesce in a publick Legal *Determination*, it must certainly be here.

But of so mighty a concernment to the Papists, and their Designs; vvas it to have the *Murther* removed from their Doors, and such *Loyal* Peaceable and *modest Subjects* they are, vvhen their Interest is *Concerned*, that they have been restlessly imploy'd in throwing dirt and scandal on the Government, and its clear and *upright Proceedings* herein; and spare no pains nor Art to effect it.

'Tis pleasant to observe by what *variety of Tooles*, and on what *different pretences*, and contradictory *Mediums* they have *moild and toyld* to shuffle off the *indelible guilt* from their Party; But as the incomparable

Papinian

Papinian, told the Emperour *Caracalla*, when he required him to palliate by an Oration the killing of his Brother, *That it was more easie to commit, than excuse a Murther*; so hitherto all their Attempts have been vain, Just Providence (as we doubt not, but He will ever do, that is the *Avenger of Blood, and God of Truth*) turning all their Lying and Crafty Invention to their greater shame and confusion.

One of their first attempts, (besides rayling at the Witnesses in several Libels) was as I remember, in a Printed Pamphlet, Intituled, *Reflections, &c.* about the beginning of *July*, 1679. Wherein by advancing several notorious Falsehoods, and thence (like our OBSERVATOR) deducing plausible, but altogether *fallacious* Arguments, blind hints, and *Inuendo's*, they endeavoured to raise jealousies and suspicions upon a Noble Protestant Lord, [*The E. of D.*] who being then not only *Confined*, but under a *popular Odium*, they thought (it seems) that the most groundless improbabilities would be believed of him; The persons that handled that villanous Paper to the Press, that good Catholick Gentlewoman that *Midwif'd* it abroad, and distributed them, and the Printers (one that *refused*, and another that *did it*) are not unknown; or if they were, by the thing it self, the Language, Arguments and Scope; 'tis evident, that it came out of the *Roman Forge*, hammered on purpose to serve a turn for that Party; But the same soon after being fully detected and confuted by the publication of Mr. *Kirkbies* Narrative, vanisht like an *ignis fatuus*, and left only *a loathsome stinch* of Popish Impudence behind it. [*See* Kirkbies *Narrative, and the Impartial State of the Case of the* E. of D.]

After this, about the month of *September*, 1680. comes Mrs. *Celier*, a *Roman Catholick* too, and flusht with an acquital, she had then late before obtained on an Indictment of Treason; she publishes a Libel, Intituled, **Malice Defeated**, *&c.* (owned by her, but supposed and charged in Print to be written by *Munson* a Condemned Popish Priest, then in *Newgate*; which was never that I know of denyed or disproved) wherein amongst many other impudent reflections on the King, and the Protestant Religion, and the Publick Justice of the Nation: She affirms, *Prance* to have been *Rackt, and grievously Tortured in Newgate*, and thence would insinuate, That all his Testimony touching Sir *Edmundbury Godfreys* Murther, was by those means *extorted* from him, for which Seditious Libel (upon the Prosecution of Mr. *Robert Stephens*, Messenger of the Press) being brought to Tryal at the *Old Bayly*, on *Saturday* the 11th of *September*, 1680. upon a full hearing, That false and scandalous Allegation of *Prances* being *Rackt or Tortured*, being fully disproved, and she not so much as offering the least shadow of Testimony to make it good, she was found *guilty*; and on *Monday* the 13th of the same month, put on the Pillory three times at several places, and fined 1000 *l.* And to stand Committed in Execution till the same paid; Accordingly she did stand on the Pillory, and remained a considerable time in *Newgate*, and how at last she became discharged, I have not inquired. But these words of (the then) Mr. *Baron Weston* who chiefly managed her Tryal, are worthy an OBSERVATORS notice, (*viz.*)

"*There was a Horrid Barbarous Murther Committed here, and which cer-*
"*tainly did fix the Accusation of the Plot fuller upon them* [the Papists]
"*then all the Evidence that was given besides: The Murther of Sir* Ed-

"mundbury

"mundbury Godfrey *a Magistrate, who in doing of his duty, was most bar-*
"*barously Murthered, and* BY VVHOM is *Evidenced by one* Prance; *It*
"*hath been the whole Labour of the Party, to cast his Murther upon other*
"*persons, and take it off themselves, for they find if that Accusation stick up-*
"*on them; it is a thing of so Hainous a Nature, that it will make the Popish*
"*Party odious to all Mankind. And therefore this they Labour at* MIGHTI-
"LY, *and this Task she hath taken on her self, &c.*

The next that Tampered with this matter, was one *Fitz-Harris* an *Irish Papist*, (since Executed for Contriving a most Horrid and Treasonable Libel) who to save his own Stake when desperate, offer'd at the same Game started by the Author of the Reflections, before mentioned; And upon his Oath, there was a Bill found by the Grand Jury against one *Depree* or *Depuy*, (or some such name) and the *E.* of *D.* as Accessaries before the Fact; upon which Subject, the *OBSERVATOR*, Numb. 141. has this Gloss——*You cannot forget what Stickling there was amongst the True Protestants themselves, to ease the Papists of the Murder, and turn it upon that Noble Earl, who is known to be a Protestant of the Church of* England, *even of the highest form*——That the Earl is a Protestant, *I* never heard denyed, But the *OBSERVATOR* would have done well to have named those true Protestants that made this Stickling to ease the Papists, and burthen that Noble Lord; He says indeed, Numb. 141. That a near Relation of Sir *Edmond* was Fore-man of the Jury which found that Bill; what he designed to insinuate by this, is not hard to guess.

But as the thing it self is utterly false, the Fore-man of that Jury, being no nearer a Relation to Sir *Edmund*, then to the *OBSERVATOR*, *viz.* a small Cozen to both on *Adam's* side, so upon inquiry, *I* cannot hear of any Relations to the Martyred Gentleman, but what (were like himself) sound Protestants of the Establisht Church of *England*.

But what means the man, when in the same Paper he says, *The charging of my Lord at that time of the day, looks as if THEY were still groping after the Truth of the matter*; And was constructively improved into a tacit discharge of the Papists?——No Mortal certainly, but the Papists themselves, except it should happen to be the **Observator**; who has shewed himself so ready to improve that way any thing (though never so inconsequent or Extravagant.)

2. As to the Charging of the Earl here intended, 'tis plain, 'twas done by *Fitz-Harris*, a Trayterous **Irish Papist**; which I suppose Mr. **Observator** could not be ignorant of, being to this day no stranger to a near Relation of his, who (as *I* have heard) forfeited what Estate he had, for being Concerned in a certain Scuffle in *Ireland*, between *Whig* and *Tory* about the year 1641. wherein a small parcel of about two hundred thousand Hereticks had their throats cut——But let that pass.

The truth of the story which the **Observator** thus constructively improves to a tacit discharge of the Papists from the guilt of *Godfreyes* Murther, is thus:

Fitz-Harris upon his Arraignment in the Kings-Bench for his Trayterous Libel, having put in a Plea to the Jurisdiction of that Court, because an Impeachment he alledged, was pendent against him in Parliament: The Court on the 11th of *May*, 1681. Over-ruled it, and gave him notice to prepare for a *Tryal* on the ninth of *June* following; On the 13th. of *May*, a motion was made for *Fitz-Harris* to be brought up by *Ha-*

beas

beas Corpus to the Bar, to give Evidence againſt the before mentioned *De Pree*, touching the Murther of *Sir Edmundbury Godfrey*; The Court took time till next day to conſider; And then awarded a *Habeas Corpus*; upon which being brought up *May* the 16th, and ſworn; he was ordered to give his Evidence to the Grand Jury in open Court, where he told a long ſtory, And the Bill before mention'd, was found upon his poſitive Oath; what other grounds the Grand Jury had for finding it; I am not to inquire, but if there were leave in ſuch Caſes for Conjecture, it might juſtly be ſuppoſed, that the Jury remembring the former attempt of the Papiſts in their Libel of Reflections; and that the Witneſs was of the ſame ſtamp and party; were deſirous to ſee what could poſſibly be offered to maintain it, That the truth might be ſifted to the utmoſt, and the Innocency of the Accuſed have a publick vindication; whereas ſhould they have refuſed to find the Bill, the *Romaniſts* would then undoubtedly have improved it conſtructively to a tacit diſcharge of their Party, and cryed out of a ſtoppage of Juſtice. But ſo little ſtartled was that Honourable Lord, that immediately, (as I am credibly informed) he exhibited a Petition, that he might ſpeedily be brought to Tryal thereupon.

Now by what Conſtructiveneſs any Honeſt Proteſtant ſhould improve this fair, deliberate judicial proceedure into a tacite diſcharge of the Papiſts from the Murther of Sir *Edmundbury Godfrey*, in hopes to ſave his own Neck, becauſe afore-ſworn Papiſt ſwore ſuch and ſuch Proteſtants were Acceſſary, I am utterly ignorant; tho yet the OBSERVATOR has publiſhed it in Black Letters, as a ſpecial hint to thoſe Folks he writes unto, or for that they may take more notice of, and further improve it upon occaſion.

Only this is further to be noted, That the ſame *Fitz-Harris* in his Examination before Sir *George Treby*, and *Sir Robert Clayton*, March 10. ſaid no more than that *Depuy* told him, That the Murther was Conſulted at *Windſor*; and that in *April*, 1680. *Kelly* told him at *Calais*, that he was one of the perſons Concerned in the Murther, and that the ſame was done much in manner as *Prance* had related it.——And the very next day, was *Fitz Harris* removed from *Newgate*, to the *Tower*, and there kept cloſe Priſoner; ſo that it was impoſſible any of thoſe, *THEY* whom the OBSERVATOR ſeems to aim at by the *Title* of *true Proteſtants*, could put him upon any ſuch villany, as he afterward depoſed touching this Affair.

Another *Iriſh-man*, one *Magrath* ſteps in, pretending, there were thoſe that could make it appear, that *Sir Edmundbury Godfrey* Hanged himſelf, and that one Mr. *Moor*, (who was *Sir Edmunds* Clerk) cut him down; Which matter being examined at the Council-Board, *May* 26. 1681. the ſaid *Magrath*, was found to hold Correſpondence with Mrs. *Celier* and the Popiſh Prieſts in *Newgate*, touching this matter, though he ſolemnly vowed he had no Acquaintance with them, and the whole appeared to be a falſe and malicious Contrivance: Whereupon he was required to find Sureties, and ſo that Project likewiſe fell to the ground, [*See the Appendix to* Thompſons *Tryal*, *Printed by Authority*, *p.* 40. where alſo is an Affidavit of the ſaid Mr. *Moor*, utterly confuting that ſcandal; and 'tis reported the ſame honeſt Gentleman has ſince or lately been interrogated or Examined about the ſame buſineſs, but ſtill perſiſteth in his former Teſtimony.

Not

Not yet diſcouraged, one *Thompſon* that called himſelf *the Loyal Intelligencer*, but by others was commonly ſtyled *The Popiſh Printer*: How juſtly I know not; but as I hear, he is at this day (or very lately was) in *Newgate* for Printing Popiſh Books or Libels, againſt his Majeſties Supremacy; the Proteſtant Religion and Government.) This *Thompſon* I ſay, about *February* 168½. And in ſeveral ſucceeding Months, by the Inſtigation of *Pain* and *Farewel*, the latter of which ſtands charged upon Oath in Print, to have been a *Truſtee for the Traytor Fenwick* a Jeſuite, ſome time ſince executed, [*See the Appendix to* Thompſons *Tryal, Fol.* 50 *&* 51.] undertakes the buſineſs by ſeveral Scandalous Printed *Letters to Prance* on that ſubject, wherein aſſerting many untruths, as that the Coroner and Jury were firſt of Opinion, and declared, That *Godfrey* was *Felo de ſe*, That there were *Cakes* or *Gobbets* of blood found in his Cloaths, and near the place where the Body lay, That the Cloaths, Belt, and Scabbard, were *Weather-beaten* to raggs, and his Eyes, Noſtrils, and corner of his Mouth, were *Fly-blown*, and that his Shooes were clean, or glazed with his walking on the Graſs, and Graſs-ſeeds obſerved to ſtick in the ſeams of his Shooes; And (amongſt the reſt) alledging all that the **Obſervator** now muſters up (viz. **That Bedloes** *Evidence before the Committee of Lords*) *and* **Prances** *in Relation to this Gentlemans Death, were as different as the Eaſt from the Weſt; for one dogs him out of St.* Clements, *the other decoyes him from* Charing Croſs; *One ſwears he was ſtrangl'd with a Handkerchief, near the Stables, going to the Water-ſide; the other, that he was ſmothered with a Pillow, in a Room in the great Court in* Somerſet-houſe; *One ſays, that he took Horſe at* So-hoe; *the other that he took Coach at* Clarendine *Houſe, with many other ſuch like Contradictions*: And from theſe and the like Allegations, the ſaid Letters raiſed Arguments to *invalidate* the whole Evidence, and inſinuate that the Gentleman *Murther'd himſelf*; Which Letters are at large recited in the Tryal of *Thompſon*, &c. [from *page* 10, to *page* 18.]

Theſe pretended Letters were firſt rationally *Anſwered* and Confuted; But *Thompſon* in his **Intelligence, Obſervator, News-book,** (or what you pleaſe to call it) ſtill perſiſting in his Impudence, and boaſting what wonderful matters he *could make appear by a Cloud of undeniable Witneſſes*; he was at laſt ſummoned before his Majeſties moſt Honourable Privy Council, where having declared his Authors, they were committed to *Newgate*, and Mr. Attorney General order'd to Proſecute them at Law; And accordingly ſoon after, an Information was Exhibited againſt them by Mr. Attorney, wherein after the Recital of the Conviction of *Green, Bery* and *Hill*; upon the Evidence of *Bedloe, Prance, John Brown, Elizabeth Curtis, Zachary Skillarm*, and *Nicholas Cambridge*; and the flying of *Girald, Kelly* and *Vernat*. As alſo having recited the *Inqueſt* taken before the Coroner, it is charged;

That the ſaid Nathaniel Thompſon, William Pain, *and* John Farewel, *well knowing the Premiſſes, and being Perſons deviliſhly affected, deviſing, practiſing, and with all their Strength, Intending the Peace and common Tranquility of their Kingdom of* England *to diſturb, and as much as in them lay, the due Courſe of the Law, to deſtroy ſubvert and elude, and the Juſtice of this Kingdom of* England, *to defame and ſcandalize; and as well the ſaid* Miles Prance, William Bedloe, Jonathan Brown, Elizabeth Curtis, Zachary Skillarm, *and* Nicholas Cambridge, *as the ſaid* Jonathan Cooper, *and the*

honeſt

honeſt and lawful men Sworn upon the Inqueſt aforeſaid, upon view of the Body aforeſaid; to bring into the greateſt Hatred, Contempt, and vile Eſteem with all the Kings Subjects, and to deterr the Kings Subjects from finding, detecting, and proving the Deſigns of PAPISTS *againſt Our Lord the King, and the true Religion now by Law Eſtabliſhed; and impiouſly and wickedly deviſing, and intending them the ſaid* Gerald, Dominick, Kelly, *and* Philbert Vernat, *from undergoing the Paines and Sentence by Law upon them to be inflicted, for the Murther aforeſaid; and to aid and aſſiſt them (although they be guilty) to be found* **not guilty thereof**; *and to deceive and beguile the Kings Subjects in the Premiſſes, with their* **False Affirmations and Arguments**: *and cauſe and procure that it ſhould be* **Believed and Eſteemed**, *that the ſaid* Green, Berry, *and* Hill, *the Perſons for the Murther of Sir* Edmundbury Godfrey, *as aforeſaid, Convicted and Executed, had been Convicted and Executed* **unjuſtly**; *and that the ſaid Sir* Edmundbury Godfry *was* **Felo de ſe**, *and himſelf had Feloniouſly Murthered: They the ſaid* Thompſon, Pain, *and* Farewel, *their moſt* **impudent, wicked, and diabolical Intentions** *to fulfil and perfect, afterwards, to wit, the* 23. *of* February, *in the* 34th *year of the Reign of Our now Soveraign Lord the King, at the Pariſh of St.* Mary Le Bow, London; *with Force and Arms, &c. falſly, unlawfully, unjuſtly, wickedly, and Diabolically, made and Compoſed, and cauſed to be Printed, a certain falſe ſcandalous Libel, Entituled,* **A Letter to Mr. Miles Prance**, *in Relation to the Murther of Sir* Edmundbury Godfrey; *in which Libel, (amongſt other things) is contained, &c.* [*Reciting then the moſt material Paſſages of the ſaid Libel.*]

Which Caſe being brought to Tryal, *June* 20. 1682. after a mighty Expectation raiſed by the confident Papers dayly Printed by *Thompſon*, the Defendants were not able to produce *any Teſtimony* that had the leaſt ſhew of Truth or Reaſon **To juſtifie thoſe Allegations**, but on the contrary, generally their *own Witneſſes*, made againſt them. For Example:

Firſt, About the pretended *Blood* found near the place where the Body lay; One *William Balſon* a Witneſs, Swears that on the *Friday* coming back from viewing the Body at the *White-houſe*, (whether it had been carried over Night by the Conſtable, after it was found) *They ſhewed me in a Ditch where they ſaid lay ſome* Blood, I cannot ſay it was *his Blood*; but I'll aſſure you, *The Blood looked to me, like Blood that was laid there, rather than any thing elſe.* (Thompſons Try. pag. 22.) So Mr. *Lazingby*, one of their Witneſſes, ſwears, *The Blood that was, was ſome four yards from the Ditch, I put my Finger into it, and ſmelt to it, and it ſmelt like that which comes from a Body after a fortnights time dead, rather than a weeks; My Lord! it was Blood and Water; the Water will ſeparate from the Blood*: Ibidem, p. 25. [Here note, that probably ſome of the Murtherers or their Agents that Conveyed the Body thither, after they heard it was *found*, and removed into a houſe, might privately the next day *lay ſome Blood* near the place, the better to colour their *deſigned Lye*, that he murthered himſelf.]

2. The Witneſſes produced by the Defendants, all agree Sir *Edmundbury* to have been *Strangled*; Thus *Fiſher* ſwears, *He lookt as if he were Strangled, and his neck was ſo weak, that you might turn it any Way*; p. 22. So by the Chirurgeons, by them produced, Mr. *Chaſe*—My Lord! *I believe he was Strangled, for I don't believe that thoſe Injuries that were offered about him, could be after he was dead*, (pag. 23.) And Mr. *Hobbs*—*Indeed*

My Lord! I thought he was ſtrangled, that was my Opinion, (Ibidem) See Mr. *Lazingby*—*He appeared to me to be Strangled, and that which ſtrangled him was kept about his Neck till he was cold,* (pag. 25.) And that *from the upper part of his Neck to his Stomach and Breaſt, was very much diſcoloured and black, and his mouth was diſcoloured:* Now (ſays he) *when ever a man is bruiſed, whilſt he is* **Alive, or whilſt he is warm**; *the part after the Perſon is dead, will ſooneſt Corrupt,* (page 26.)

3. As for the ſtory of Fly-blows, there was no *Proof*, but the contrary; and *Brown* ſwears that Farewel *would have him ſay ſo*, but that he never did ſay ſo; page 24.

4. It is obſerveable, that as *Thompſon* in his Libels had not omitted this *Topick*, now improved by the **Obſervator**; (viz.) *The difference* between the Evidence Mr. *Bedloe* gave in the Houſe of Lords, and the Evidence that *Prance* gave at the Tryal of *Green, Berry and Hill*; So Mr. *Farewel* deſired he might *prove Copies of the Journals*; And my Lord Chief Juſtice that then was, replyed, *You ſhall make any Proof you will.* — But Mr. *Farewel*, though he cauſed one *Stanly* to be ſworn, to prove thoſe Copies, did preſently ('tis ſuppoſed by advice of his Council, knowing how vain any ſuch thing would be) go off from, and declined that *Proof*; and all that they had to offer being heard, My Lord Chief Juſtice delivered himſelf in theſe Words:

Gentlemen, *I did give him* [ſpeaking of *Farewel* who ſeemed the chief Perſon in this Intrigue] *leave to go into what Evidence he would in this Caſe, not that I thought it material; for if he could have* PROVED NEVER SO MUCH, *yet his* MALICE *had been* NEVER *the* LESS, *to have gone and aſperſed the* GOVERNMENT; **what had he to do to meddle with it?** *To what purpoſe ſhould he* **write Books** *concerning the matters of* **Government?** *To traduce the Juſtice of the Nation? The People had ſuffered as* **Malefactors?** *If they had ſuffered* INNOCENTLY, *he ought to have* **done no ſuch thing as this is**, *he did deſign and would (no doubt of it) have been very much ſatisfied, if he could have made but ſome* **probable** *Evidence, that Sir* Edmundbury Godfrey **kill'd himſelf**; *and I was deſirous to hear* **what they would ſay** *for themſelves: But yor hear what a kind of Evidence it is; Not a Witneſs he hath called, but 'tis as much againſt him as can be, and does Evince it plainly, that the man was killed by* **Strangling**; *And ſo the Evidence was upon the Tryal of* Green, Berry, *and* Hill, *if he could have raiſed a* **Doubt** *about it, yet his* **Offence had not been Mitigated by it**; *for a private Perſon is not to* **Arraign the Juſtice of the Nation**: *But I was willing to hear what could be ſaid in the Caſe; whether a* **Doubt** *could be made in the World, that Sir* Edmundbury Godfrey *was not* **Murthered**; *and you ſee how his very Evidence hath in* **all things, confirmed the Evidence that Prance** *hath given, that he was killed, and that by* STRANGLING, *I muſt leave it with you.* Gentlemen, *they are three in this miſchief, 'tis a* **Combination** *of them to* **affront the publick Juſtice of the Nation**; *And what is the* **end of it?** *The end of it is, to make people believe there is* **no Popiſh Plot**: *But it is plain,* **He was killed by the Popiſh Party**; *As* Prance *upon his Evidence againſt* Green, *and the others Atteſted; But if they could have made it out, That he* **killed himſelf**, *all of them would have cryed out,* **The Popiſh plot was a ſham**, *nothing but* **a thing raiſed by the Protestants againſt the Papiſts**, *and all the Plot muſt have gone for nothing*; Gentlemen, *I do leave it with you,* &c.

The

The matter was ſo plain, that the Jury without ſtirring from the Bar, found them all Three *Guilty*.

The Priſoners were not brought to ſentence till the third of *July*, 1682. Between which time and the Tryal, *Thompſon* having in his Intelligence, took upon him to give an Account, as if Juſtice had not been done them (though they had as much time and liberrty given them, by the Lord Chief Juſtice to call their *WITNESSES*, and examine who they would, as they could deſire) therefore for further ſatisfaction the following *AFFIDAVITS* of *WITNESSES* for the King that attended the Tryal, but were not then called, were read in open Court, the firſt was of Captain *Spence*, *a Tall black man*, and in perſon very like Sir *Edmundbury Godfrey*; in theſe words:

Spence's Affidavit.

Richard Spence, Citizen *and Upholder of* London, *living in* Arundel-ſtreet *in the* Strand, *in the Pariſh of St.* Clements Dane, *in the County of* Middleſex; *having been twice Subpœna'd, to give Evidence for the King upon an Information, exhibited in the Crown-Office againſt* Nathaniel Thompſon, William Payn *and* John Farewel; *and not being call'd at their Tryal, to give Evidence in Open-court, maketh Oath; That upon* Thurſday *the tenth day of* October, 1678. *it being the* Thurſday before Sir Edmundbury Godfrey was miſſing *from his own Houſe in* Hartſhorn-lane *in the* Strand, *as he this Deponent was coming from* St. *James's Market, to go to his own houſe, about ſeven of the Clock at night, there were then at the* Water-gate *at* Sommerſet-houſe, *five or ſix men ſtanding together, who* laid hold on this Deponent, *as he was paſſing by them, and they taking hold of both this Deponents Arms, dragged him down about a yard within the* Water-gate *of* Sommerſet-houſe, *it being dark; but one of the ſaid men, which this Deponent* believes to have been HILL; *(for that this Deponent knew* him very well; *as alſo his Maſter, Doctor* Godwyn) *cryed out and ſaid,* This is not he: *upon which, they immediately let this Deponent go.*

Jurat the 10th of July, 1682. Richard Spence.
Coram me

W. Dolbin.

Then *John Oakly's* Affidavit was read.

John Oakely, *of the Pariſh of St.* Martins *in the Fields, in the County of* Middleſex; *Servant to Mr.* Robert Breeden *of* Hartshorn-lane

ſhorn-lane, *in the ſaid Pariſh and County*, Brewer: *maketh Oath, That on Saturday the 12th day of* October, 1678. *about eight or nine of the Clock in the Evening, he was in the City of* London, *in the Company of his Father* Robert Oakely *of* Biſſiter, *in the County of* Oxon, *Maulſter: And his Father came with him as far as* Ludgate, *where they parted. And this Deponent going homewards to his Maſter* Breedons-Houſe, *coming by* Sommerſet-houſe in the Strand, *when he came near the Gate of that Houſe, which leads down to the Water-ſide, commonly called the Water-Gate, which was about nine of the Clock at night, he there ſaw Sir* Edmundbury Godfrey, *and paſt cloſe by him, and* put off his Hat to him; *and Sir* Edmundbury Godfrey, *put off his Hat again to him. And after that this Deponent had paſſed beyond Sir* Edmundbury, *he this Deponent turned about, and looked upon him again, and Sir* Edmundbury Godfrey ſtood ſtill, *and there was a* man or two *near Sir* Edmundbury: *And this Deponent further ſaith, that he knew Sir* Edmundbury Godfrey *very well, for that he* ſaw him almoſt daily *paſs by his Maſter* Breedons-Houſe *in* Hartſhorne-lane, *going or coming from his own Dwelling-houſe, which was alſo in* Hartſhorn lane: *And this Deponent further ſaith, that about two or three days after, when the Rumor was, that Sir* Edmundbury Godfrey *was miſſing, he acquainted his fellow Servant* Elizabeth Dekin, *that he ſaw Sir* Edmundbury Godfrey *near the Water-gate at* Sommerſet-Houſe *in the* Strand, *that very* Saturday night *that he was reported to have been miſſing from his Houſe in* Hartſhorne-lane: *And this Deponent further ſaith, that he told the ſame thing to his Uncle* Ralph Oakely *of the Pariſh of* Little St. Bartholomew, *about a week after the time that Sir* Edmundbury Godfreys *Body was found, and alſo that he told the ſame thing to his Father the aforeſaid* Robert Oakely, *and to ſeveral others, in a ſhort Time after.*

Jurat. 22. die Junii 1682. Coram me

John Moor, Mayor.

John Oakely.

Note in this Appendix to *Thompſons Tryal*, *p.* 43, 44, and 45. You may ſee four Affidavits, (*viz.*) of *Elizabeth Dekin*, *John Breedon*, *Ralph Oakely* the Unlce, and *Robert Oakely*, corroborating this laſt Affidavit, and all proving that the Deponent did, both before the Body was found, and ſoon after, relate to them the ſubſtance of what he had now ſworn therein.

The

The Affidavit of *Robert Forſet.*

Robert Forſet, *of* Maribone *in the County of* Middleſex, *Eſquire; having been twice Subpœna'd to give Evidence for the King, upon an Information exhibited in the* Crown-Office, *againſt* Nathaniel Thompſon, William Pain, *and* John Farewel; *and being not called to give Evidence in Open Court, maketh Oath, That* Tueſday *the* 15*th of* October, 1678. *Being the* Tueſday *that Sir* Edmundbury Godfrey *was miſſing: He this* Deponent *was a Hunting with his Pack of Hounds, at the* very place *where the Body of Sir* Edmundbury Godfrey *was afterwards found, and* beat that very place with his *Hounds, and the Body was* not then there, *nor any Gloves nor Cane thereabout; the ſaid* Deponent *further ſaith: That the ſame day Mr.* Henry Harwood, *requeſted him this* Deponent, *that he would let him have his Hounds the next Day after, being* Wedneſday, *and he would find that Hare they could not find on Tueſday, or words to that purpoſe: And this* Deponent *further ſaith, That he the ſaid* Harwood *hath ſeveral times ſince* affirmed, *that he did accordingly Hunt in the ſame place, and beat the ſame Ditch, and ſaid, that the Body was not there that* Wedneſday *at Noon, which ſaid* Henry Harwood *is newly dead.*

Jurat 1. Die Julii 1672. Robert Forſet.
Coram me
W. Dolben.

After theſe Affidavits were read, the Court proceeded to Sentence; which was, That *Thompſon* and *Farewel* ſhould ſtand *in the Pillory* at the Old *Palace-yard* at *Weſtminſter*, and each of them pay an Hundred Pound, and to be Impriſoned till they paid it; and *Pain* only Fined an Hundred Pound. Accordingly *Thompſon* and *Farewel* did ſtand in the Pillory with this Writing over their Heads.

For Libelling the Juſtice of the Nation, by making the World believe, that Sir EDMUNDBURY GODFREY *Murthered himſelf.*

But now as if *all theſe things* had been Tranſacted in a Corner, or were utterly forgot; As if ſtill (againſt the Teſtimony of ſo many Records) the manner of Sir *Edmundbury Godfreys Murther* were as uncertain as the ſtory of *Brute*, or a *Popiſh Legend of St. Kitt, or the Eleven Thou-*

ſand Virgins, comes the witty **Obſervator**, and (not to mention ſeveral of his former ſquinting reflections, in defiance both of *Truth*, and all thoſe wholſome *Laws* whereon theſe former Criminals had been puniſht, does in *three Papers*, one dated *September* 29. 1684. another the firſt of *October*, and the third the ſixth of the *ſame month*, undertake, and by a few bold daſhes of his *Luxuriant Pen*, by his *ſingle Authority* to *Reverſe* (in effect) the *whole Proceedings*.

But what *News* does this *illuminated Author* bring? Can he aſſign any *other manner* of the Gentlemans death? Can he diſcover any *other Murtherers*? Can he name any *other time or place* when or where the Honeſt Magiſtrate was brought to his untimely end? No, he pretends *not to any thing of all this*, for you muſt note his general *work* is *to pull down*, not to Edify, to *Dig a Pit*, not to cover it; to *amuſe*, and not ſatisfie; If you will be but ſo Courteous to believe, That the *poor*, *ever-harmleſs*, *ever-innocent*, *ever-loyal Papiſts had no hand in it*, the buſineſs is done; But if he cannot ſo much as offer any other *probable Account* of the Murther, nor has any *new matter* to Communicate; to what purpoſe does he *trouble himſelf and the world*, or indeed (with all ſubmiſſion be it ſpoken) what has his *Worſhip to do with it at all?* Yet I'll warrant you, he has ſome *ſecret reaſons*, ſome valuable (though no good) Cauſes and Conſiderations; but I doubt the Reader muſt turn back to the before recited *preamble* in the *Information* againſt *Thompſon*, *&c.* if ever he will *truly underſtand* them.

Not to defile Paper with a particular Repetition of the *Ribaldry*, (as he himſelf deſervedly calls his own handy work) the Subſtance of all theſe three Obſervators, (bating the lewd Expreſſions, as, *Let us hear the Child of Perdition*, *open againſt the man of Sin*, **Obſervator** 141. and the like Profanation of Holy Writ) is, to ſhew his Faculties in giving us a new Leſſon on the old String, Tuned to his hand by his dearly Beloved Fellow-Labourers, *Thompſon* and *Farewel*; for though they (Bunglers as they were) could make no *Muſick* on't, he doubts not but to **Tickle it** ſo ſweetly, that like a ſecond *Orpheus*, all the unthinking **Brutes** and **Logerheads** about Town, ſhall dance to his Harmony; The Scope and Sum of all I ſay, is to new vamp the old *baffled Calumny*, *viz.* That there were *Contradictions in the Evidence given upon Oath*, *by* Prance *and* Bedloe, *touching the manner and Circumſtances of Sir* Edmundbury Godfrey's *Murther*, *and conſequently that the whole is a Fiction*, and no way deſerving Credit; That the two **Youngling Witneſſes** agree not in their Tale, any more than the **two Elders**, in the Accuſation of chaſt *Suſanna*: And although neither King, Lords, Commons, Judges, nor Jury, could not perceive any thing at all of theſe palpable Oppoſitions, and damnable Interferings; yet the Obſervator, like a ſecond *Daniel* forſooth, has found out all the **Roguery**.

Thus he tells the World, [Obſervator Numb. 145.] *That* Prance *and* Bedloe, *are directly* **at you Lye**, and **you Lye**: Again, — *If four Thouſand Parliaments ſhould* believe, Two **point-blank Contradictions to be both true**; (as **that's the preſent caſe**) *I ſhould beg leave to be excuſed* — Ibidem, — Let the *Witneſſes be what they will*, *if they ſwear* **Backwards** *and* **Forwards**, *or diſagree upon any conſiderable Points among themſelves*, *I would not* (*as a Gentleman ſaid*, *upon better Light*, *and ſecond thoughts*, *in this* **very caſe**) *I would not I ſay*, **Hang a Dog** *upon ſuch an Evidence*, Obſervator 145.—And ſo he goes *merrily* on, pretending to recite by way of

of Dialogue, *Prances* and *Bedloes* Teſtimony ; in **Obſervator** 141, 142, & 145. And according to his faſhion, repreſents them as directly *thwarting* one another.

But notwithſtanding the Obſervator, is upon ſo pleaſant a Pin, The diſcreet Reader will conſider of what weight and moment this matter is; How much the Honour of the King and Kingdom is therein concerned, and what Conſequences attend it. As,

1. If *Godfrey*'s being Murthered by the Papiſts can by any Artifices be brought into Suſpicion, made a doubt, or rendred uncertain, one of the greateſt **Demonſtrations** of the Popiſh Plot will be taken off: Therefore, nothing can be a greater Service to that party, than ſuch an Attempt, and they are the only people that can be gratified thereby.

But on the contrary, if that **Murther** does undeniably lye at their door, where 'tis fixed **by Law**; Then all theſe ſhuffling *illegal Practices*, to ſtifle the belief and memory thereof, (as barbarouſly as they did his perſon) are but ſo many *freſh* and *pregnant Arguments*, both of their guilt in that *Aſſaſſination*; as alſo, of the certainty of their HELLISH CONSPIRACY, in Subſervience to which, the MURTHER was firſt Committed, and ever ſince is ſo daringly endeavoured to be *palliated*.

2. How much it will reflect (ſhould the Obſervator be Credited) on the *Wiſdom* and *Goodneſs* of his *Sacred* Majeſty, (known to be one of the moſt *quick-ſighted* and *juſteſt* Princes living) and upon his moſt Honourable Privy Council, and the whole houſe of *Peers*: That they none of them ſhould ever diſcern theſe **palpable notorious Contradictions**, that the Obſervator talks of; for if they had perceived them, it cannot without a *civil Blaſphemy*, be imagined, that they would have ſuffered *ſuch Witneſſes* to have eſcaped *unpuniſhed*; much leſs would his *Majeſty* have parted with five hundred Pounds to *Bedloe*, or permitted three honeſt *Innocent* men to have been Executed, on a Teſtimony not fit to Convict a *Dog*.

3. As the Reverend Judges are Members aſſiſtant in the houſe of *Peers*, and ſo cannot be ignorant of what Depoſitions *Prance* and *Bedloe* had there given in, ſo being by our Laws bound to be (as it were) of *Counſel* with the Priſoners, (on which ſcore they are allowed to *Fee nane*, at leaſt as to matter of Fact) they ſeem obliged in Conſcience to have taken notice of ſuch *Contradictions*, if any ſuch there had been; And indeed, what the Obſervator would now make paſs for Contradictions, were (in effect) Sworn by the ſaid *Bedloe* and *Prance*, on the Tryal of *Green*, *Berry* and *Hill*, as well as in their former *Depoſitions* before the Lords; ſo that the matter by him now rak'd up, (bating his own *Forgeries* and Prevarications) were then properly before the Court, who were ſo far from judging that the ſame did invalidate their Evidence, that they declared their Teſtimony to be thereby much *ſtrengthened*; or could it poſſibly be ſuppoſed, that theſe Contradictions were then by any overſight unregarded by the Court, 'tis an amazing thing that no *one Judge*, nor one noble Member of the *Lords Houſe*, ſhould either not have the *Sagacity* to obſerve, or the *Courage* to remonſtrate to his Majeſty thoſe *Incoherences* in the Evidences, and to have beſought the *beſt natur'd Prince in the World* for a *Pardon* or *Reprieve* at leaſt, till the matter might have been more fully Examined.

4. How

4. How can we imagine but in all *that time*, between the Prisoners Committment, (I mean *Green*, *Hill*, &c.) and their Tryal, some of their Friends might have had recourse to the *Lords Journal*, and thence taken Authentick Copies to Confront the *Witnesses*, or that *Farewel*, &c. that alleadged and brought a *Witness*, to prove such Copies, would not have insisted to have had the same read, and not totally have *declined* that part of their business, if they had not been conscious that no *Relief* Could thence be expected in a Court of Judicature, however they might serve their (or now the Observators) *turn*, pretty conveniently to stuff out *Libels*, or amuse such of the Rabble as are *willing to be deceived?*

5. What strange Apprehensions will this be apt to beget in Forreigners minds, of our **English Justice**, if such gross Absurdities as the Observator would make them believe, be swallowed in our *Courts of Judicature*, and mens lives thus taken away? And what triumphs will the active and *witty Jesuites* hence erect to themselves, and to the scandal of the *Protestant Religion*, in places remote and after-ages; and justifie all by the authority of the **Observator?**

6. How pernicious and choaking may this *bold Example*, if it should escape unpunisht, prove to all *judicial proceedings?* For how reserved and loath will many people be to give *Evidence* against, Try or Condemn Malefactors of Power or *Interest*; if after the Law and Justice has had its due Course, they shall still lye under the *Lash* and *Examen* of every private *Mercinary Scribler* (For though I have all the Deference I ought to have for the **Observators** *Quality*, yet in such Cases and such Methods I know *no priviledge* he has above others) If it shall remain in every mans power, that has Confidence enough to write a Book, to Arraign or call to Review and Reverse, or Brand with scandal, all the most solemn proceedings with Impunity.

Where's the dignity of the Law, (as Mr. *L'Estrange* says well) *or the security of the State, if every foul-mouth'd Libeller shall be at liberty to Arraign Authority gratis, and to make what Whores, Rogues and Traytors they please?* [L'Estrange no Papist p. 2.] What Traytor, what Murtherer, shall at any time be Executed, but if he have any witty friend or Confederate surviving, may at this rate be Sainted and made a *Martyr*, or Celebrated as an *Innocent*, And all the Judges, Juries and Witnesses, exposed even to the highest Odium and Contempt, as often as any *Factious Writer* has a mind to shew his Dexterity in the managing of a Goose-Quill, and get money for a Pamphlet?

7. The OBSERVATOR seems to be the less excusable in that he had *Recent Examples* of the Laws just severity against *such practices*; Could not the thoughts of Madam *Celier* and *Nathaniel Thompson's* Fate, restain him from Embarking in the like designs? Could he so soon forget how a certain Fellow was notably *whipt*, and *Curtis* Pillored and Fined for publishing a Paper reporting that some persons acted the late *Lord Russell's Ghost?* Was not Mr. *Braddon's* punishment fresh in memory, for intermedling about the Earl of *Essex's* death, after the Coroners Inquest had found him *felo de se?* Or Sir *Samuel Barnardiston's* being fined in a great Sum, for misrepresenting (tho but in a private Letter) the late horrid Fanatical Conspiracy? If therefore it shall appear, that the **Observator**, in defiance to *Truth*, and all those *Proceedings*, has deliberately, and that in Print, and more *than once or twice*, unnecessarily, and upon *design*, called

led into queſtion the manner of *Godfreys* Murther, after it was *ſettled by Law*, and forged *Contradictions* (which really never were) in the Evidence, and ſlandered the *Witneſſes*, and by Conſequence abuſed his *Majeſty*, and the whole Houſe of Peers; nay, the *Juſtice and Honour of* the Nation, and thereby expoſed it (as much as in him lyes) to Contempt abroad, and the unjuſt ſcandal of lying under the guilt of *Innocent Blood* at home; What *Animadverſions* he ought to be lyable to, is with all humility ſubmitted to authority. Nor will what he ſubtilly inſinuates, *OBSERVATOR* 145. *That neither* **Oats** *nor his* **Caſe**, *nor his* **Plot**, *is the* **ſame** *at* **this day** *which it was at the firſt appearance*: *But the Contradictions, the frauds, and the Complicated Iniquities of Fiction and Confederacy, which time hath ſince brought to light, have given us a full and clear diſcovery of a thouſand things, which to the four Parliaments lay quite out of ſight*— This I ſay will not at all relieve the **Obſervator**; for how *true* (or rather *falſe*) ſoever the ſame may be, as to the *Popiſh Plot* in general, (which here I intend not to Examine,) yet as to the Murther of Sir *Edmundbury Godfrey*, I muſt avow, That neither *time*, nor the **Obſervator's** *Induſtry* (after five years active Endeavours) have not brought *one ſyllable*, one Circumſtance to light that may in the leaſt ſeem to invalidate the *Evidence*, which was not known and apparent at the Tryal of *Green*, *Hill*, and *Berry*; But on the contrary 'tis notorious, that a *multitude* of matters, *Teſtimonies* and *Circumſtances*, have been diſcovered, which every way ſtrengthen, and abundantly *Confirm* the Evidence of *Bedloe* and *Prance* there given.

Since therefore ſuch fatal *Conſequences*, diſhonourable to the King and Kingdom, attend the **Obſervators** *Suggeſtions*; And that as he had no *Right*, ſo he could have no *honeſt Loyal Deſign* to intermeddle therewith, even ſuppoſing them *true*, what then will you ſay, if they are utterly groundleſs and *falſe*? Certainly next to the *Murther* it ſelf, *or that Cauſe* which occaſioned it, there could ſcarce either a more *audacious* or *miſchievous* wickedneſs be attempted.

Now to demonſtrate that the **Obſervators** Clamours are as *groundleſs* as *malicious*, ſhall be our next Endeavour.

And indeed 'tis *quickly done*, for there is one Continued Thred of Fallacy (or *rather Forgery*) runs through all his *Cobwebb Contexture*, which being *once taken notice of*, there will not remain the *leaſt colour* of Argument in all his three Papers, to weaken the Teſtimony; For wherever *Bedloe* ſwears what *Lephair, &c. told him*; the **Obſervator** very *wittily* (but how *honeſtly* let others judge) omits that part of the depoſition, and puts it, as if *Bedloe* had *poſſitively ſwore* it of his own knowledge, and ſo therewith Confronts *Prances* Teſtimony, and then Tragically cries out, *O Rogues! O Raſcals!* See how they *Contradict* and give each other the *Lye*.

'Tis alſo fit to conſider the **Obſervators** Vouchers; how does he prove the depoſitions of *Prance* and *Bedloe*, before the Lords? Why forſooth from a certain Pamphlet (wherein I perceive the Gentleman is well read) Intituled, **Series**, which I confeſs, (living in the Country) I had never heard of, till I found it here ſo often cited; And thereupon coming to *London*, and inquiringin *Pauls-Church-Yard* and *Fleet-ſtreet*, I underſtood

ſtood it was a *Night-Bird*, rare to be met with; but at laſt I got a ſight of it, and found it ſo far from being publiſhed by *any Authority*, that the very *Printer* and *Bookſeller* both, were either afraid or aſhamed to own it, or affix their *Names*. And altho Mr. OBSERVATOR, for the greater credit of the buſineſs——Cryes——See *Series, or the Journal of the Lords*; [OBSERVATOR, *Numb.* 141.] whereby craftily he would inveigle his Reader, as if that Pamphlet were the *Journal of the Houſe of Peers* Printed, yet the thing it ſelf hath more *Grace* and *Modeſty*, and has not a word of the *Lords Journal* in all the Title. And indeed to every Judicious Peruſer it will appear by its *diſorder*, miſtakes, frequent Blanks, *&c.* to be only a Rhapſody of the Papers then fluttering abroad in Coffee-houſes, or the Collection of ſome *Sage News-writer* in thoſe times; and if I am not miſinformed, was when it firſt crept out (in 81.) queſtioned by Authority. To what *kind of Animals* does this Syre of an OBSERVATOR write? Is the man ſwelled to that dotage of vanity as to expect an *Apochryphal Anonymous Libel* ſhould paſs for Authentick? How does it appear that theſe are *true* Copies? That there are no *omiſſions* nor ignorant *miſtakes*, or willful Forgeries? Muſt the *Judicial Proceedings* of a Nation be unravelled; Murtherers acquitted, Aſſaſſinates skreen'd from Juſtice, and the deſerved *Odium* of their bloody practices; the Reputation of *the Dead*, and Credit of the *Living*, be vilified and branded with *Perjury*, upon the words of a *Lewd Pamphlet*, that in the year 81. eſcaped the Preſs in Hugger-mugger? And eſpecially when the Pamphlet it ſelf, does not pretend to give *the words* of the Depoſitious, For ſo ſays *Series*, p. 40. *Bedloe being brought to the Lords Bar, made a large Narrative to this* EFFECT——And p. 167.——*Prances being ſworn, did declare* TO THE EFFECT *following*;——Yet now the OBSERVATOR ſcrews every word of this looſe, uncertain account, and thence would run down all their Evidence.

But let us for once, and only by way of ſuppoſition, take it for granted, That *Bedloe* and *Prance* did upon their Examination, depoſe juſt as his Beloved *Series* relates, yet it will no way Impeach the Truth or Credit of their Teſtimony; nor prove any *Contradictions* therein. For the truth is, however *Series* has uſed them, yet the Obſervator hath groſly falſified the teſtimony of *Series* it ſelf; for when *Series* is ſo far honeſt, as to tell us, that *Bedloe* all along ſwears, *That* Lephair, *&c. TOLD him ſo and ſo*; *The* Obſervator *not only leaves out that, but adds, that* Bedloe *SWORE POINT BLANK ſo and ſo. As for example*, Series p. 51. *The Deponent then asked* Lephair, *how they got him thither, and where they found him?* Lephair *TOLD HIM, that himſelf*, Walſh *and the Lord* Bellaſis *Gentleman, met Sir* Edmundbury *by the Kings Head in the* Strand, *&c.* Now this Queſtion——and Anſwer, the Obſervator, Numb. 141. ſuppreſſeth, and repreſents Bedloe ſwearing *Lephairs* anſwer thus: *Captain* Bedloe *gives it upon his Oath, That* Lephair, Walſh, *and the Lord* Bellaſis *met Sir* Edmundbury *by the* Kings-Head *in the* Strand, *croſſing the Street, about five of the Clock*, &c.

And the ſame Artifice the Obſervator uſeth throughout all his Citations from *Series*, which I need not ſtand to repeat, let any man that hath a mind to it Compare that Book with the Obſervators Quotations from thence, and if he do not *bluſh for the Obſervator*, I may without breach of Charity pronounce him inſenſible of *Truth* or *Juſtice*. For can there be a more

palpable

pable Prevarication than to change *Hypothetical* Aſſertions into *Categorical*, and repreſent what *Bedloe* ſwears, only as the Relation of others, as a poſitive *Declaration* of his own Knowledge?

So when Series, *page* 167. mentions *Prance*'s Evidence, ſetting forth the Motives *Gerald* and others made uſe of to ingage him in the Murther, it adds, that he (the ſaid *Prance*) *did conſent thereto*; *and the rather for ſome Malice that he bore to the ſaid Sir* Edmundbury Godfrey, *who about two years before, when he was troubled at* Hicks-Hall, *about Pariſh-duties, did not conſent to his diſcharge, as another Juſtice did*; *but ſaid, The Queen had not Power of Protecting her Servants:* Whether *Prance* did declare any ſuch thing, depends wholly on the Credit of *Series*, which is not worth a button; but however, the Obſervator has quite altred what *Series* ſaid of it, and tells the World, numb. 141. That the Reaſon given by *Prance* for his conſenting, was, *becauſe Sir* Edmundbury Godfrey *would not conſent to diſcharge* Gerald, *when he was troubled at* Hicks-Hall *about Pariſh-duties*, and repeats that Falſification again, Obſervator 142. which could not poſſible be a miſtake of the Obſervators, being contrary to the Scope, Sence and Grammar of the Words, as related by *Series*; but was no doubt perverted on purpoſe with *a Deſign* to make *Prance* ſeem to ſwear ſuch *an Abſurdity*, as that *Gerald* (a *Stroling* Prieſt) ſhould be in trouble about *Pariſh-duties:* In ſhort, if the Obſervator had but Printed the ſeveral Depoſitions which he talks of, intire, even as they are related by his Oracle *Series*, it would have plainly appeared, that there was no Contradiction between the Evidence of *Prance* and *Bedloe*, but rather that each confirms the other, and lays the guilt of the Murther more ſtrongly on the Papiſts. For,

1. This variation in their Account, *Prance* charging *Gerald*, *Kelly*, *Green*, *Hill*, and *Berry*, to be actually concerned; and *Bedloe* naming *Walſh*, *Lephair*, &c. to have treated with him about it, is an undeniable Argument, That *Prance* and *Bedloe* had *no Correſpondence*, for had there been Confederacy in the Caſe, they would undoubtedly have *laid their Stories more agreeable.*

2. On the other ſide, this ſhews how zealous the Popiſh party were to deſtroy this *Worthy Magiſtrate*, and how many were privy to it; they would be ſure to have *Tools* enough, (though the under Inſtruments not acquainted with each other, at leaſt till the jobb was over) that if ſome failed, the other ſhould hit.

3. As for what *Lephair* told *Bedloe* after the Murther committed, about the manner of their meeting Sir *Edmundbury Godfrey* and decoying him into *Somerſet-houſe*, and the Perſons concerned in it, they were undoubtedly in themſelves *Lyes*; But what is that to *Bedloe?* Who only upon Oath relates their Words; I think 'tis no wonder, that ſuch as would contrive a Murther, ſhould invent *Falſhoods*; who ever is well acquainted with the *Fathers of the Society*, and their Doctrines and Practices, knows they are not wont to be *Slaves to their Words*, and that their Stories are far from being relyed on as *Oracles*.

4. But here ſteps in *Farewel*, *alias Thompſon*'s Letter to *Prance*, with an *Objection*, that *Lephair*, &c. *were under* no Temptation to Miſinform him, —— I Anſwer, how do we know that? For though we are not obliged to find Reaſons for Jeſuites telling of their Lies, who are known all the World over to be men of *Intrigue*, and might have twenty Crochets and Deſigns

Deſigns in their heads herein, which we cannot imagine; yet there is no neceſſity we ſhould rather blaſt an Evidence upon Oath, and ſhuffle over an apparent *Murther*, then conceit thoſe holy men would be guilty of teling *a few Lies*, becauſe we cannot ſee how they were neceſſary to their ſecret purpoſes? However, if we conſider the whole Caſe, it will be eaſy to gueſs at their Deſign.

They had treated with *Bedloe* to be concerned in the Murther, (tho' then not naming the Perſon) and he promiſed to meet them for that purpoſe at *Somerſet-houſe*, on the twelfth of *October* at night, but failed; This might raiſe ſome *Suſpicions* of him: However, to ingage him as deep as 'twas poſſible, *Lephair* appoints him to meet on *Monday* night, and then told him the buſineſs was done, propoſes a Reward if he would help to carry off the Body, and ſhew'd him the ſame, having firſt told him the before-mentioned long (but falſe) ſtory of the *manner* of the Murther; and conjur'd him upon the *Sacrament* he had lately received, to be there again that night, about eleven or twelve a Clock, to help off with the Body, which they ſaid they would *carry out in a Chair*, and *put it upon himſelf*, and that the *Porter was to ſit up* to let them out, *&c.*

Now the Deſign of telling him theſe falſe Circumſtances of the Murther, might very well be, That if he ſhould offer to diſcover, (whereof they might have ſome certain Suſpicion for the Reaſons aforeſaid) then he charging it upon *wrong Perſons*, (viz.) *Lephair, Walſh, &c.* They no doubt were well provided with Teſtimony *where they were all that* very Night the Murther was done, and ſo would have thrown off his Evidence.

And finding that *Bedloe* did not come that *Monday* night at eleven or twelve a Clock, according to his promiſe, they grew more jealous of him, and deferred the carrying out of the Corps till *Wedneſday* following, Which Anſwers all the Obſervators Tattle, numb. 141, & 142. on that Subject, which he would make a mighty Contradiction of, as if whereas *Prance* ſwears, the Body was not carried out till *Wedneſday* night, *Bedloe* ſhould depoſe that it was carried out on *Monday*; Whereas *Bedloe* ſwears no ſuch thing, but that *they told him*, or ſaid, they had *agreed to carry it out then*; but he replyed, it would *be too ſoon*, and that eleven or twelve a Clock would be better.

And that they were under ſome ſuch Suſpicion of *Bedloe*, eſpecially after his ſecond failing on *Monday* night, may be preſumed from their removing the Body the next night into another Room, where it had not been before, as *Prance* ſets forth, Tryal p. 19.

How much the Court was ſatisfied with the Truth and Co-herence of the Evidence, (and ſo far from apprehending any Contradictions, that on the contrary they judged the ſame wonderful *Agreeable*, as far as the nature of the Caſe would bear) appears (beſides what we cited before) by theſe words of the Lord Chief Juſtice to the Jury, upon the Tryal of *Green*, *Berry*, and *Hill*. Fol. 80. *It is hardly poſſible for any man to invent ſuch a Story; for* Prance *it is I believe; I find it is no hard thing for the Prieſts to contrive ſuch an Action, but for Witneſſes to agree in ſo many material Circumſtances, with one another, which had never converſed together, is impoſſible; If all this had been a Chimera, and not really ſo, then* Prince *muſt be one of the moſt* notable Inventors *in the World; And there muſt have been the nighteſt chance in the World, that Mr.* Bedloe *and he ſhould* agree

ſo

ſo in all things, *and that the Maid ſhould ſwear that* Hill *was there that Morning, and that the Conſtable ſhould find the Body juſt as they had told* Prance *they had left him; ſo that upon the matter you have two Witneſſes almoſt in every thing; for Mr.* Bedloe *ſeeing him in the place Murthered, is a plain Evidence that the thing was done; and all the other Witneſſes ſpeaking to Circumſtances, both before and after, makes the Evidence plain, that theſe were the men that did it. And I ſee nothing in-coherent in all Mr.* Prances *Teſtimony; I would not urge this ſo, if I were not ſatisfied in my own Conſcience that the* Relation is true. Thus the Lord Chief Juſtice to the Jury.

It is farther to be noted, That *Bedloe* on his *Death-bed* when he was on the Brink of Eternity, and was ſatisfied that his Diſſolution was very near, did with repeated Aſſeverations avow the Truth of all his Depoſitions; And (as I find it in an Account ſoon after Publiſhed, of his Death, by *Randal Taylor*, and which I never heard was queſtioned or confuted) did to the Right Honourable the then Lord Chief Juſtice *North*, (now Lord *Guilford* and Keeper of the great Seal) declare amongſt other things, *That whatſoever he had Declared to the King and Council, and the ſecret Committee, and at the SEVERAL TRIALS upon Oath, were all true upon the Word of a dying man*; Adding theſe Emphatical Expreſſions, That he expected no *Crown of Martyrdom for lying, as the Papiſts did; but what he ſaid was ſincerely true, as he was ſhortly to appear before the Great Jehovah, the Maker of all Fleſh; where he ſhould ſtand with a clear Conſcience, as to all matters of the Plot, wherein he had given Evidence.* —— This was *Monday Auguſt* 16. 1680. and growing weaker and weaker, on *Wedneſday* Night was taken Speechleſs, but on *Thurſday* night his Speech being reſtored, one ſtanding by, again asked him, *If he were ſatisfied in his Conſcience as to what he had Sworn?* To whom he Anſwered, *That as he hoped for Salvation, all that he had ſworn about the Plot, was juſt and true; and that he had rather Omitted then Augmented any thing he had given in Evidence.* This he ſpoke the *very Night before he Dyed*, and after he had been in a Trance ſeveral hours; the next day *Auguſt* 20. 1680. about two of the Clock in the Afternoon he Expired.

And ſo notorious in *Briſtol* was this his laſt Aſſertion of the Truth of his Evidence; That there were Eſcutcheons fixed on his Hearſe, with this Inſcription in Black Letters, in a Field Argent.

Teſtimonium quod vivens Exhibuit, Moriens *conſtanter Obſirmavit;*
The Teſtimony which he living Exhibited, dying he conſtantly did Confirm.

And is it not hard, very hard, inhumane and uncharitable, as well as bold and reflective on the publick Juſtice, for the Obſervator (now four years after this Perſons Death, and near ſix ſince the manner of *Godfrey*'s Murther was ſetled by Law,) to come with the Negromancy of a Company of palpable Tricks, actuated and raiſed by the *Damon* of Drollery, to load the Deceaſed with opprobious Names, and render that Solemn Teſtimony of his, and all thoſe Reverend Authorities that gave it Credit, Contemptible, and Ridiculous, and (as much as in him lyes) *Odious?*

As for *Prance* the other chief Witneſs, he being as much a Stranger to me as the Obſervator himſelf; I love not to make needleſs Apologies for People I am unacquainted with, only I cannot but obſerve,

1. That the **Obſervator** has moil'd and Toil'd moſt heartily for ſome years to *Blacken* him, but after all I do not ſee that he has ſo much as Charged him with any thing that can be pretended to invalidate his Evidence; and if he cannot do *that*, all the reſt is impertinent Libelling, even ſuppoſing the matters were true.

2. That the **Obſervators** common places againſt *Prance* about *Braſs-Skrews*, cheating her Majeſty in the *Antipendium*, *&c.* are wholly fictious and ſcandalous, I am confident all men of ſence will conclude, that ſhall read the Book ſet forth by *Prance*, about *Chriſtmas* laſt, intituled, *A Poſtſcript to the* **Obſervators** *firſt Volume*, *&c.* Wherein thoſe Clamours are ſo fully, modeſtly and undeniably Confuted by Reaſon, Affidavits, and all kind of Competent Proofs, that it was a plain Demonſtration, how unable the moſt witty Slanders are to ſtand before plain naked Truth; and muſt wonder at the fore-head of an Obeſervator, that can repeat thoſe baffled Calumnies, after he was therein ſo clearly Convicted of Falſhood and Scandal.

3. 'Tis the moſt unaccountable thing in the world, That *Prance* bred a Romaniſt, almoſt from his Cradel, ſo zealous in that perſwaſion, all or moſt of his Relations ſuch; A man who had his whole Trade and Dependency on that Party (For beſides his work at her Majeſties Chappel, which was very conſiderable, the main of his other Imployment came from Prieſts and Papiſts) And a Tradeſman of Subſtance in the world; for he averrs, and makes it very probably appear, in his Book before cited, p. 5. That he *was worth a Thouſand Pounds* when taken, (and conſequently might perhaps be a better man in Eſtate than ſome Obſervators, at that time) And that he came not in for Lucre of moneys, appears likewiſe in that he did not take the advantage of his Majeſties promiſed Reward of 500 *l.* but ſtood out ſtill till he was taken, and charged; Nor is it ſo much as pretended, that he then received any Affronts from his own Party, the *Romans*; but was in great eſteem with them, ſo that it could not be out of *Malice* or *Revenge*; I ſay 'tis the moſt unimaginable thing in nature, That a perſon thus Circumſtanced, ſhould falſly accuſe himſelf in a moſt deteſtable Murther, and contract the guilt of three innocent mens Blood, and bring a ſcandal on that Church he then loved ſo well, to the apparent hazzard of his Life and Credit, and deſtruction of his Temporal Advantages; if it had not been upon the horrors of Conſcience and Convictions of *Truth*, it muſt certainly be impoſſible he ſhould have done all this.

4. Since the Obſervator is ſo zealous in his Repetitions, that to ſupport his vain Shams, he recites Obſervator, Numb. 142, 145, and again, 169. what he had more than enough ſaid, Numb. 141. I hope the Reader will pardon, if we briefly Recapitulate here the ſeveral Evidences that have Coroborated the Truth and makes it as conſpicuous as the Sun in his Meridian Luſtre, that Juſtice *Godfrey* fell by *Popiſh Hands*, and in that manner *Prance* relates.

1. 'Tis moſt plain, that Sir *Edmundbury* was apprehenſive of his being *Aſſaſſinated by Papiſts* Eſquire *Robinſon*, *Prothonetary* of the Common-Pleas, A Gentleman of unqueſtionable Reputation, depoſes poſſitively, that on the ſeventh of *October*, but five days before the Murther; *Godfrey* diſcourſing with him about the *Plot*, and the examination

nations by him taken, ſaid he *ſhould have little thanks for the ſame*, and that he was afraid the *Depth of the matter was not found out*; and then added theſe Obſerveable Words, — *Upon my Conſcience, I believe I ſhall be the firſt Martyr.*

Secondly, That both *Green* and *Hill* had been at *Godfrey*'s houſe, the former about a fortnight before, the latter, on the very morning that he was miſſing, (agreeable to *Prance*'s Evidence of what they had told him) is ſworn by Sir *Edmundbury Godfrey*'s Maid Servant *Elizabeth Curtis*, who alſo ſwears, that *Hill* had on that morning, the *very ſame Cloaths* which he wore at the Bar, and he acknowledged that he had *not changed his Cloaths*, Tryal pag. 40. She alſo depoſeth, that others about that time, came to their houſe with ſtrange notes, which her Maſter Sir *Edmundbury* ſaid, he did not know what to make of.

Thirdly, The Intimacy of *Gerald*, *Kelly*, *Green*, *Berry* and *Hill*, with *Prance*, and their frequent Meetings at the *Plow-Ale-houſe* about that time, is proved, both by the Maſter of the Houſe, and his Servants; Tryal page 41, & 42.

Fourthly, That Sir *Edmundbury Godfrey*'s *Neck was broken*; And that the Wound or Wounds given by the Sword, run through the Body when found, were *not the Cauſe of his Death*: That having on then a Flannel Waſtcoat and Shirt, neither of them, or any of his Cloaths were penetrated, is teſtified by two able Chirurgeons that viewed the Body.

Fifthly, That Sir *Edmundbury Godfrey* about nine of the Clock, *October* 12. 1678. (the very time *Prance* mentions,) was ſeen *come along the Strand* by *Somerſet-houſe*, and towards the *Water-gate* ſtopt to ſpeak with ſomebody, See *Oakely*'s *Affidavit* before recited.

Sixthly, That the Body of Sir *Edmundbury Godfrey* in the Ditch, or his Stick and Gloves on the Bank, where he was found on *Thurſday* Evening, were *not there on Wedneſday*, See the before-recited *Affidavit* of Squire *Forſet*, and *Nathaniel Thompſons Narrative*, Printed on his own view, and written by his own Directions, immediately after the Body found, recited in *Thompſons* Tryal Fol. 49. Though afterwards the ſame *Thompſon* as before-mentioned, had the Impudence to publiſh Libels, not only contrary to Truth, but even his own particular Knowledge, and Printed handy-work.

Seventhly, What *Prance* had long before declared of the Meeting at *Bow* after the Murther, and reading the Paper of the manner of Sir *Edmundbury Godfreys* Murther, is wholly Confirmed by *two Witneſſes*, and particularly, by *Evans* belonging to the houſe, who ſwears, that they pull'd out a Paper and read it, and named Sir *Edmundbury Godfrey*'s *name*: and whilſt he was at the door, ſomebody came and threatned to kick him down Stairs—Juſt as *Prance* ſaid in every particular. Conſider all theſe and many other Circumſtances, in the Tryals of *Green*, *Berry* and *Hill*, of *Celier* and *Thompſon*, &c. And let any reaſonable man judge, whether there be yet any doubt to be made, *by whom*, *or how* Godfrey *was murthered?* Eſpecially if he at the ſame time reflect *who* and of *what ſtamp* the only Perſons are, that have endeavoured to render it dubious, (*viz.*) an Anonymous Paper of Reflections, famous Mrs. *Celiers*, *Fitz Harris*, *Magrath*, both *Iriſh* Papiſts, the now-more-then-ever notorious *Thompſon*, *Farewel*, &c. and after all, the moſt *bold*, and yet (to the praiſe of the reſt of the *Intriguers*, be it ſpoken) in this matter, the moſt *Empty* and *Triffling* Obſervator.

Upon

Upon whose Papers (on this Subject) unworthy a Gentlemans Pen, I should not have bestowed so much pains, did I not observe, how much they are *Cryed up*, and greedily swallow'd by many half-witted people, that esteem every thing he writes as Authentick, as Sacred Oracles; and think all that oppose or detect his Scandals of any kind, must needs be *Fanaticks*, *Whiggs*, and Enemies to the Church of *England* as by Law Establisht.

Now what a friend to the Honour of the Government the Observator is, has partly appeared in this matter; And what regard he has to the Church of *England*, his Outrages and Reflections on several Worthy, and every way *Conformable Divines*, may Evidently Demonstrate; And especially the *whole Scope* of most of his late Papers wherein pretending to expose an *Imaginary Trimmer* for the Dissenters, of his own making; he himself really acts broad-faced, *a Trimmers part for the Papists*.

'Tis far from my intent, (who have been Educated in, and esteem it my greatest honour and happiness to continue a Son of the *Legal Establisht Church of* England) to espouse the Cause of *Schismaticks*, of either side, (for such the Papists are, as well as others) But as all the world knows that good Church (like every Vertue lying between Extreams) has many years been troubled with two ill Neighbours, the one aiming at her *Throat*, the other renting off her *Garments*; I mean the *Politick Faction* (for I can scarce afford it the name of a Church) *of Rome*, on the one hand, and *Protestant Dissenters* (under several Denominations) on the other; The former quarrelling with her *Doctrines*, *Unchurching her*, and——Denying *Priesthood* to her *Bishops* and *Ministers*; nay, even *Salvation to any one of her Members*, living and dying such: the latter (for the most part) owning her Doctrinals, Church-ship and Ministry, and (as far as I know) *none* of them denying the possibility of Salvation to her dying Members, but scrupling certain *Rites* and Ceremonies (on all sides amongst us held to be *Indifferent*) which they pretend or think, are without sufficient warrant from Gods Word enjoyned, or made necessary to Communion with her. And on that, or some such like score, alledge, they dare not joyn themselves with and in her.

Now as it seems not very difficult to determine, *which* of these is, or ought to be accounted the worst, most dangerous and *Irreconcilable* Enemy to the Church of *England*; so it is most suspicious, that a person that pretends to be the *General Champion* for the Church (as well as State) yet defends her but *on one side*, and whilst he skirmishes her own Revolted or disaffected *Infantry*, takes no notice of the other *Zanzummim Host* of her old avowed and inplacable Adversaries; nay, one that whilst he flourisheth fair Colours of zeal for our Church, makes it his business to raise *Mutinies* in her Tents, and is highly beloved and applauded in, if he hold not Correspondency with, that formidable Camp of her Enemies; whom he never engages, but upon all occasions, rather appears a Mediator a Panegyrist, or an Advocate of and for them; 'Tis very suspicious, that such an Undertaker is rather a *Spye* than *a Champion*; an *Undermi-ner* or Betrayer of the Protestant Church, to which he pretends, rather then a Cordial lover or asserter of it. I desire not to be believed upon Nude Averments, or partial, wrested, false-applyed, or imperfect Sentences; let every man that wears the Name of a Protestant, make but use of

of his own Eyes, his own Ears, and what Reaſon and Judgement God hath lent him, upon theſe Words of the *Obſervator*, *Vol.* 2. *Numb.* 145.

Trimmer. *Do not the Papiſts hold it Lawful, nay, and a Point of Duty to deſtroy the Hereticks?*

Obſervator. *The Argument flies in the face of ye; for 'tis the very Principle of the* **Phanaticks**, *againſt the* **Papiſts**; *But in one word, to make* **a Popiſh plot on't**, *you muſt firſt* **prove the Fact**: *Secondly, The* **congruity of that Practice** *to the Poſitions of the Papiſts, not to the Poſitions of* **here and there a man**, *but to the* **Authoritative Poſitions and Concluſions of the Romiſh Church**, *and the Conform Sentiment of the Members* **in General** *of that Communion.*

Trimmer. *Is not all this* PROVED *clearly to ye?*

Obſervator. *No, no*; NOT AT ALL, *nor* CLEARLY.

Theſe are the very Words of the Obſervator, and whether the moſt *wily Jeſuit* in *Europe*, could have *Trimm'd it away* more cleverly for the Papiſts, is left to every Proteſtants Conſideration.

1. 'Tis here aſſerted, that the *Phanaticks hold it lawful*, nay, a Point of Duty alſo, *to deſtroy Papiſts*; — Now it may be worth while to inquire whether the **Obſervator** had not a deſign to brand *all Proteſtants*, particularly, our *Engliſh Government*, for making the neceſſary *Penal Laws* againſt the Papiſts; for I challenge him to prove or inſtance in any Proteſtants, either of the Church, or Diſſenters from it, uſually called *Phanaticks*, that ever held or declared it lawful to deſtroy or take away the *Lives of Papiſts*; as, or becauſe they were *ſuch*. I ſay, let him name *any one* that hath ſo done, not to tye him up to Authoritative Poſitions, and *Conform Sentiments in general*, which he requires, where he fears the *Romans* may be *pinch't*.

But on the other ſide, that the modern Church of *Rome* holds it *Lawful*, nay a Point of *Duty*, to deſtroy all that ſhe calls *Hereticks*; and this not only by their publick Magiſtrates, in Judicial Decrees and Sentences; but if that cannot be obtained, by any *private hand*, (that is) by Clandeſtine Murthers and Aſſaſſinations; and this too not only againſt private Subjects, but Princes, (even their own) that are *Hereticks*; and that the Church of *Rome*, and her particular Members with her Approbation, have *practiſed accordingly*, is ſo notorious to every man tollerably acquainted with the Roman Canons and *Decrees*, or Hiſtory of *Europe* for theſe laſt ſeven or eight hundred years; that to ſtand long in proving it, I fear would render me ſuſpected to be like the Obſervator, one that has abundance of Leiſure, and Scribbles for ſo much a Sheet.

But leaſt I ſhould ſeem to thoſe unverſs'd in Church-hiſtory (who I perceive are the Obſervators Admirers) to ſwagger over (by this general Charge) what I cannot prove, be pleaſed to take theſe few Teſtimonies, (from amongſt a thouſand more that I could offer) and thoſe too from as good Law, and as Authoritative as any Edicts of that Church.

1. That the third Council of *Lateran*, held by Pope *Alexander* the third; and the fourth held under *Innocent* the third: And the Council of *Conſtance*, (all which are owned by the *Romaniſts* to be general Councils) do decree, that the Goods of all Hereticks, if they be Lay-men, ſhall be Confiſcated.

2. That Hereticks ſhall be *Impriſon'd* in Fetters and Iron chaines till the Church have *paſſed Sentence* on them. Council Conſtance, Seſſion 45. By the fourth *Lateran* Council, all *Kings, Emperors*, &c. are Commanded *to Expel and Extirpate all Hereticks out of their Territories*; And adds, that if any Temporal Lord neglect to do ſo, he ſhall be Excommunicated, and if he ſtand ſo one year, then the *Pope* may pronounce his Subjects to be *diſcharged from their Obedience*, and Expoſe his Territories to be injoyed by Catholicks, who having Exterminated the Hereticks, ſhall poſſeſs it without all Contradiction: And moreover, that they who under the Badge of the Croſs will ſet themſelves to *Root out Hereticks*, ſhall have and enjoy a *full Remiſſion of all their Sins*.

3. That Hereticks ſhall be duely puniſht by the *Secular Judge*; they ſhall take them away by a *Damnable Death*, ſays another of their Decrees, [*Conc. To.* 11. p. 619.] and ſo was, and to this day is, the conſtant Practice in *Italy, Spain*, &c.

4. That Perſons, yea *Princes*, upon the Charge, and even the ſuppoſal of Hereſy, or where the Intereſt of Holy Church hath required it, may be *Murthered* by private hands, appears by the Aſſaſſination of two French Monarchs in the laſt age, various attempts againſt Queen *Elizabeth*, and the matchleſs *Gun-powder Conſpiracy* againſt King *James*; moſt of which Treaſons were promoted and approved of by *the Pope*, and ſome of the Traytors Honoured as *Saints* by their Church; not to mention a thouſand other, and ſome more near inſtances, which the Obſervator ſhall hear of, whenever he calls for them, if he dare Conteſt this point.

2. The Obſervator ſays——To make a Popiſh Plot, you muſt *firſt prove the Fact*, Numb. 145.

Anſwer—Good Sir! At whoſe Bar? The King and his Council, and the Lords and Commons of *England* in four Parliaments, have heard the Proofs, and upon a *ſtrict ſcrutiny*, becoming their Wiſdom, and the weight of the matter, were ſatisfied, and have declared it a Popiſh Plot, and an Horrid and Damnable Plot too; But ſtill Mr. *Trimmer-maker*, Mr. I know not who of an Obſervator, it ſeems is not ſatisfied. Let him but have the ſcanning of it over again, and he, by the art of *Legerdemain*, and *Preſto* begone, will make nothing on't: what pitty 'twas that he was out of the way, or loſt in a Dutch Bogg, whilſt theſe matters were under the conſideration of our Supremeſt Councils and Judicatures; that He, the ONLY HE in the world that could do the Feat, was not here to enlighten us.

But, alas! this inſpired man was abſent, and who knows but three or four thouſand Guinies in 79. might have ſatisfied his Hungry Scruples as much on the one ſide, as the like or a greater Illumination did in 83 and 84, on the other.

3. To make a Popiſh Plot on't, the Obſervator ſays we muſt prove the Congruity, *of that practice* [*Of Plotting and Deſtroying Hereticks* he means] *to the poſitions* of the Papiſts, *not to the poſitions of here and there a man*; *But to the Authorative Poſitions and Concluſions of the Church of* Rome, *and the Conform Sentiments of the Members in general of that Communion, and THIS* (he ſays) *is not clearly, nor at all proved.*

This Paragraph is all over the Quinteſſence of St. *Omer*, *Trimming*, *Shamming*, *Lies*, Scandal, and Prevarication, all cloſe heaped up together. Firſt, here is the *Innocency* of the Church of *Rome*'s Principles *Aſſerted*.

Secondly,

Secondly, All the Modern *Divines* of our Church, that have oppoſed *Popery*, *ſcandalized* as Dunces, that underſtand not their Adverſaries Doctrines, nor able to prove what they themſelves have generally aſſerted, but ſuch ill men, as wilfully ſlandered the Papiſts in that matter. Thirdly, Here's the *old juggle* whereby Papiſts have endeavoured to ſolve or excuſe the Odious Tenents of their Schoolmen and other writers, when they do not find it for their turn to juſtifie them, (*viz.*) That they are the poſitions of *private men* not owned by the Church. Fourthly, He makes it impoſſible ever to prove *a Popiſh Plot*, unleſs we can prove the Congruity thereof, not only to the Authoritative Poſitions of that Church, but alſo to the Conform Sentiments *of the Members in General of that Communion*. And at this Rate when ſhall we have done? If we muſt Summon all the Papiſts in the world, to know their Sentiments, when not one in a Hundred, nay a *Thouſand* of them ſcarce, know what they hold themſelves.

As to the firſt and ſecond of theſe particulars, *viz.* the *Roman Principles*, or That that Church holds it lawful, and a piece of duty to deſtroy *Hereticks*; 'tis an amazing thing that any man in a Proteſtant Livery, ſhould have the Confidence to deny it, or to avert at this time a day, that the ſame is not *clearly*, no *not at all proved*.

Quæ Regio in terris, noſtri non plena Cruoris?
What Spot of Ground in all the world is free,
From Bloody Marks of Popiſh Cruelty?

The Learned Dr. *Moor* (Divine Dialogues, p. 161.) gives us a ſpecimen of *Roman Catholick* good nature——*Pope* Julius *the ſecond* (ſaith he) *by his pragmatical planting and pulling up, and Tranſplanting, is ſaid to have been the occaſion of the Slaughter of Two Hundred Thouſand Chriſtians in the ſpace of ſeven years*; *That one Popiſh Maſſacre of* France, *within the ſpace of three months, amounted to an Hundred Thouſand*; *nay*, P. Perionius *avers*, *That in* France *alone, in that great Perſecution againſt the* Albigenſes *and* Waldenſes, *there were Murthered no leſs then Ten Hundred Thouſand men*; *from that time to the Reformation, no ſmll number was made away by Sword, by Fire, and other Tortures*; *from the beginning of the order of Jeſuits, till the year* 1580. Balduinus *reports*, *That there were about Nine Hundred Thouſand of the* Orthodox *Chriſtians Murthered, that is, within the ſpace of thirty or forty years*; *within a few years in the low Countreys alone, the Duke of* Alva *cut off by the Hand of the Hangman, thirty ſix thouſand Souls of the Proteſtants, and the Holy Inquiſition, as* Vergerius *Witneſſes, (one well acquainted therewith) in leſs than thirty years ſpace, conſumed a Hundred and Fifty Thouſand, with all manner of Cruelties: In ſo much as that Learned and Judicious Perſon Mr.* Joſeph Mede, *is of Opinion, that the papal Perſecution does either equallize or exceed the Deſtruction of men made upon the Church, by all thoſe ten famous Perſecutions under the* Pagan *Emperors; and yet there has been a Conſiderable Acceſſion made ſince to this Bloody Catalogue, in* Piedmont *and* Ireland, *if not in other places*. So far that Learned Doctor.

After ſuch ſtupendious Butcheries acted throughout *Chriſtendom*, by the Church of *Rome*, meerly under the Notion of Suppreſſing *Hereſy*, comes the *merry* **Obſervator**; and would perſwade us that good *mumping*

Lady

Lady had never a Tooth in her Head; **She Plot?** She **Murder?** No ſuch matter; you muſt prove the *Congruity of ſuch Practices to her Poſitions and Concluſions too*, or elſe by the Maſs he will not allow us one Inch of a **Popiſh plot.**

Well, to humour the Gentleman, we have given him a few Inſtances both of her moſt charitable Authoritative Poſitions, and her Congruous Practices; they that would ſee more, and that this Congruity of Principles and Practices in the Church of *Rome* is *clearly proved*, and 'twas ſo before the Obſervator was born; Let them read the Learned *Mortons Diſcovery of Romiſh Poſitions*, and the Defence thereof, dedicated to King *James*; and *Whites* way to the Church, and indeed almoſt any of our Antient Divines in their Prolemicks againſt the Papiſts, and of late, the right Reverend Biſhop of *Lincoln*'s accurate Treatiſe; and the Judicious *Deans* of *Pauls* and *Canterbury*, in ſeveral of their reſpective Writings, whereby the falſeneſs as well as *Scandalouſneſs* of this the Obſervators Aſſertions will appear: And as to what relates more particularly to Sir *Edmundbury Godfrey*'s Caſe, I ſhall crave leave to recite the Words of the Reverend Biſhop of St. *Aſaph* in his Funeral Sermon, *page* 29, and 30. 'As to the Doctrine of the *Jeſuites*, in 'plain Terms, (*ſaith that Reverend Perſon*) to *ſlander* another man 'in defence of their own Right or Honour, eſpecially for one of the Fa-'thers, to do it in Defence of the Society, ſome hold it plainly lawful, 'ſome ſay it's a *Venial Sin*; for the Proofs you may find them together, 'in the fifth of the *Provincial Letters*; If ſo, what ſhould hinder thoſe 'men from raiſing all theſe Reports of this perſon, ſince it was in defence 'of themſelves and their Sect; if they Killed him.——Secondly, That it 'was their intereſt to Kill him, 'tis manifeſt, if they have any deſigns a-'gainſt the Government. And if either his *Life* would have hindred, 'or diſcouraged them in it: Or if his *Death* would diſcourage others, 'from being active in their places. But that 'tis the intereſt of their Sect, 'and of their Church to ſubvert the Government, and that they for their 'parts deſign it now at this preſent; I think that this is SO PALPA-'BLE, that I ſhould but loſe time in proving it.

'Thirdly, That they hold it *lawful to kill* in ſuch Caſes; for this it is ſo 'plain delivered in their Writings, as any *Article of Faith* is in the 'Creed; they ſay firſt in general, to Kill another is Murther indeed, if you 'do it for *Revenge*, or any ſuch ſiniſter end. And therefore you muſt 'be ſure to direct your *intention aright*; and ſo by directing the intenti-'on, tho you do the ſame act, it is not *Murther*.

For Example, if one threaten to publiſh grievous Crimes *of my ſelf, or of my* Order, *when I have no other way to eſcape this*, I may lawfully Kill him; *And 'tis plain, that I have no other way, if he be ready to charge me or my Order before men in Authority, ſaith* Jannerus. *In like manner one may kill another, if it be in defence of his own Goods, or of the Goods of his Society, ſaith* Leſſius, *if one endeavours to take away any Life, by revealing a Secret Crime, I may kill him; nay, if he endeavours but to take away my good name, by revealing a ſecret Crime, I may kill him, ſaith* Leſſius; *and the ſame ſaith* Falliucius. *Now who that knows what Information our friend had againſt them can doubt but they might lawfully kill him by thoſe Doctrines.*

'I know what any Jeſuite would anſwer to this; they would ſay, 'That theſe Doctrines are ſome of them delivered as being only ſpe-

culatviely

'culatively true ; that is, they are true in their own Nature, but they 'are not *practice ſequendæ*, that is, in reſpect of the Conſequences they 'are not to be reduced to practice; and why ſo? If they be ſpeculatively 'true, why then are they not to be practiced? They themſelves tell you 'why, they would cauſe Diſorders in the Common-Wealth: *Leſſius* hath 'a better reaſon, becauſe if one practice them, he may be *Hanged for it*. 'The mean while, if one can do it ſo ſecretly, as not to diſturb the Com-'mon-Wealth, (and then to be ſure, he ſhall not hang for it) in that Caſe 'it is to be practiced, according to their Doctrine; Or if not, whilſt it 'is ſpeculatively true, that the thing it ſelf is *no Sin*, who that knows 'this, and hath a mind to kill another, and ſees his occaſion, will 'make any ſcruple of the practice?

Yes, (they will tell you) the Pope hath forbidden it in that Decree of the year 1665. which is ſet down in the end of the laſt Roman Index: *To their ſhame be it ſaid; theſe Doctrines are* forbidden indeed, *but not as being* untrue, *nor as* contrary to Gods Word, *or having any Immorality in them; How then? He ſaith they are* adminimum ſcandaloſæ, *at leaſt* apt to give offence, *(no doubt they are, if we Hereticks come to know them) and therefor he chargeth them upon their* Obedience to himſelf, *that they muſt not practice theſe Doctrines; had he ſaid upon their* Obedience to God, *that had been a dangerous word, it would have made them afraid to practice them even in his own Service, he would take heed of that, not to ſpoil that which may be a uſeful Doctrine; But he forbad it forſooth upon Obedience to himſelf! which is ſuch a reſtraint, that the Pope may take off when he pleaſeth, and how can we tell when he doth, or doth not? that which is in his own power ſecretly to do, or not to do, we have only this meaſure by which to Judge, He will do whatſoever he ſees beſt for the Catholick Cauſe; if he ſee it beſt for the Cauſe, we ſhall live; if not, you ſee it is no Sin to* Kill us, *even the Pope being Judge; ſo that we hold our Lives at his Courteſy*——Thus that Reverend Prelate.

What ſay you now, Mr. **Obſervator**? Is not this clear proving that the lawfulneſs of Plots and Aſſaſſinations when againſt Hereticks, or it may make for the Catholick Cauſe, are Poſitions of the Church of *Rome*, inſomuch that the Pope will not at any rate condemn them abſolutely, but only ſuſpend their being practiſed during his own pleaſure?

Vain and Fallacious is therefore your third pretence, that theſe are but the Poſitions of here *and there a man*, not Authoritative Concluſions of the *Roman Church*; pray tell us in your next, what you mean by the *Church of Rome?* If the Church *Virtual*, (as they call it, and thereby intend the Pope) or the Church *Repreſentative*, whereby they underſtand ſuch Councils as they own to be general; both theſe we have proved, do allow and Command the *Deſtruction of Hereticks*: And where ſhall we find the Authorized Tenents of that Church, if not in the publick Writings of her Divines? Sure you are not ignorant that the Church of *Rome*, hath Licenſers, Inquiſitors, and Indexes Expurgatory; If ſhe do not then authorize ſuch Doctrines, how come they to ſwarm in the Writings of her moſt Eminent and moſt Honoured Doctors? Why are not theſe Books ſuppreſſed, the Authors puniſhed, the Opinions Anathematized? *Qui non pohibet cum poteſt juhet*; He that Connives in ſuch Caſes juſtifies.

The Obſervators laſt Limitation, That we muſt prove ſuch Poſitions to be the Conform Sentiments of the Members in general of that Communion, is ridiculouſly Extravagant: Does he himſelf uſe the ſame method towards others? And how vain were it for us to ſeek ſuch Conform-Sentiments amongſt the *Romaniſts*, when notwithſtanding all their boaſted Unity, and infallible Art to preſerve it, yet will they have as many fewds and differences amongſt themſelves, as can be found amongſt any or all ſorts of Proteſtants?

Nor is there I do verily believe a greater conſent amongſt them in any one Article, then in theſe points, That **all Proteſtants are Hereticks**, and that dying ſuch, they are **uncapable of Salvation**, and that **Hereticks are to be deſtroyed**; or if there be amongſt them any of ſofter and more charitable Sentiments in their private thoughts, yet as they are imbarked in that Church, where the only Compaſs they Sail by, is to believe implicitly as the Church believes, though they do not explicitly underſtand what it is, they are tyed up to believe any particular Dogma's obtruded upon them by their Ghoſtly Fathers. Moſt true and notable to this purpoſe are the words of the late Lord Chief Juſtice *Scrogs*, at the Tryal of *Green, &c.* Fol. 83.——*You muſt ſay and believe as your Prieſt will have you, and in ſuch Actions as theſe, as your Prieſt ſuggeſts to you, ſo does the Devil to your Prieſts; You are upon the matter Neceſſitated to what they will have you think, for though your Prieſts Preach up Freedom of Will, yet they alow none to the Underſtanding; they hold you may do good or evil, but will not ſuffer you to underſtand Right and Wrong, for you cannot be perfectly theirs, if you have any thing of your own to guide yourſelves by. I know that every body of that Party is apt to ſay, their Prieſts own no ſuch thing; But it is* **Notoriouſly known to all the World, that they both print and practiſe it:** *What, ſhall any of you diſpute the Power of a* Pope, *ſaith a* Jeſuite, *or of the* Pope *and Council, ſay the moſt moderate Prieſts? Have you power to ſay, how far you will be a Papiſt, and how far not? You may as well bound the Sea, and bid it go ſo far and no farther, as Limit the* Popes *Authority.——No Gentlemen! 'Tis the fault of your Doctrine, and 'tis a monſtrous Miſtake in you, if you think that you have any Power over yourſelves whilſt you continue in their Perſwaſion;——Let no man tell me, Oh Sir! We deſire none of theſe Miſchiefs you talk of; What, not if Religion requires it, or if the Pope ſays it does? Hath not the Council of* Lateran *defined that every Popiſh Prince ought to root out Hereſy, upon pain of Damnation? Can you go and tell the* Pope *how far you will believe, or what you ought to do? You may as well tell me, that if he were once with us, and had the Power he once had, he would leave us to Our Selves; and that if he had the ſame Ability, he would not have the ſame Tyranny.*

I ſhall conclude this particular with that Aſſeveration of the Judicious King *James*, in his Speech *Novemb.* 1605. **That as it is not impoſſible but many honeſt men ſeduced with ſome Errors of Popery, may yet remaine good and faithful Subjects: So on the other part, none that knows and believes the Grounds and School-concluſions of their Doctrine, can ever prove good Chriſtians or faithful Subjects.**

This being ſo, the Obſervators laſt Limitation, that we muſt prove ſuch Poſitions to be the conform Sentiments of the Members in general of the Church of *Rome*, is neither poſſible nor requiſite. Muſt we Examine all the Papiſts

Papiſts in the World to know their conform Sentiments in general? And what if ſome, or many of them do not believe them? Yet ſince they are of the Romiſh Communion, and theſe are the Doctrines of their Schools, and their greateſt Divines, of their Councils and their *Popes*, and they are bound implicitely to believe as their Church believes; As ſoon as theſe are manifeſted by their ſpiritual Guides to be the Doctrines of their Church (which will be as oft, and as ſoon as theſe ſpiritual *Polititians* find them uſeful to their Cauſe) they muſt then believe them, and practice accordingly.

Some of the fore-mentioned Allegations are indeed very frequent in the Mouths and Writings of the Jeſuites, and other Emiſſaries of *Rome*, when they would colourably Excuſe their Party; But 'tis matter of Surprize to find them muſter'd up, and inſiſted upon by a profeſt Proteſtant Gentleman, who could not but know how falſe and frivolous they have been proved by ſundry of our Learned Church-mens unanſwerable Polemicks.

Therefore though I have as much value and deference for the Obſervators Perſon, and that Figure he makes in the World, as I ought to have; yet as I cannot hinder many Loyal, Zealous, and ever-conſtant Sons of the Eſtabliſht Church, from queſtioning whether ſome of his late Writings have ſhewn him ſo ſincere a Champion for, and Friend to that Church, as he would be counted; or wherher indeed, the Church of *Rome* be not more beholding to his Pains? So the miſchief is, That I know not how to Anſwer their Objections and Queries about his playing the *Trimmer* for the *Papiſts*. And ſince the witty Gentleman himſelf, though ſufficiently provoked and challenged, has declined that Province, I am half ready to deſpair of ſeeing it done by any other.

Obſervatori *pudet hæc opprobia noſtro,*
Et dici potuiſſe, & non potuiſſe refelli.

1. 'Tis wonderful to ſee how *ſweet* and gentle, how debonair and good-natur'd the Gentleman is every where towards the *Papiſts*, how tender of their *Credit*, ſo ready and Laborious to *Excuſe* them, even where no *Excuſe* can be made for them; as in their before-mentioned Principles, and this very Caſe of Sir *Edmundbury Godfrey*'s Murther; Which Attempts as they were *unjuſt* and *illegal*, ſo could not poſſibly be any Advantage or Service to the State or Church of *England*, but rather tended to the Scandal of both, and adminiſtring a cauſeleſs occaſion to their Enemies to Inſult and Triumph; have not the Romaniſts, buiſy Jeſuites and Scriblers enow of their own? What need was there for the Proteſtant Obſervator to foul his Fingers in being their Advocate?

2. 'Tis obſerveable, that there's no love loſt in the Caſe; no men more zealouſly crying up and magnifying the Obſervator, then the Gentlemen of the Roman Catholick Communion, and this not only in their common diſcourſes, but in Print; Thus in a nameleſs Pamphlet, Intituled, **Oats's Manifeſto**, ſaid to be Printed for *R. L.* 1683. (which I think no man ever doubted to be written by a Roman) in p. 25. [*ſpeaking to* Oates] is this ſwaggering Rhodomontado; ——— *The Obſervator, a Perſon of that Eminent Learning, publick Merit, and known Fidelity to the Eſtabliſht Government and Church of* England, *that is ſo far above thy Calumny, as thou art beneath his Worth and Honeſty; Surely the Devil owed thee an ill turn, when he*

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Egged thee on to this Raſhneſs; for what can a Villain like thee, expect leſs than fatal from ſuch a Head, *ſuch a* Heart, *ſuch a* Hand, *as that of L'ESTRANGES?* Suitable to this, we find in a Pamphlet, Intituled, *The Pacquet of Advice from Geneva.* Numb. 2. p. 10. **L'Eſtrange is undoubtedly ſent from above, to Act here in this Generation, for the great good of his King and Country; and to be——Vere malleus Rebellium & Phanaticorum.**——Which laſt Pamphlet was diſcovered to be written by one *Prat* a Papiſt, and was ſuppreſſed by the right Reverend Father in God, My Lord Biſhop of *London*, as ſcandalizing the whole Reformation, under pretence of Expoſing Presbyterians——In brief, no man that Converſes with Roman Catholicks, can be ignorant how they hugg, admire, and applaud the Obſervators Writings; and if I do not miſ remember, he himſelf ſomewhere complains of his Neighbours, for taking notice of the Reſort of the Red-letter'd Tribe, *&c.*

Now if all this Love and Eſteem from the Papal party to the Obſervator, be meerly on the ſcore of thoſe Services he renders the Government and Eſtabliſht Church; we muſt conclude thoſe People wonderful changed on the ſuddain, in their Affections towards that Church and Government, which ever ſince the Reformation, they have been eager to deſtroy; But we have little reaſon to confide in their pretended Kindneſſes, ſince at the very ſame time, they were themſelves contriving, and privately ſpreading abroad Libels, highly derogatory to his Majeſties juſt Rights and Government, and tending to the Scandal and Subverſion of the Church at preſent Eſtabliſht by Law; as appears by the late diſcovery made at *Nathaniel Thompſon*'s, who was their Inſtrument, though *a Spark* that pretended (in his Sphear) to as high a pitch of Zeal for the Church and Government, as the Obſervator himſelf.

The Papiſts, and eſpecially their Prieſts and *Fathers* of the *Society*, are men that underſtand their own Intereſt, and are not wont to be Prodigal of their Favours, but for valuable Conſiderations: And he that is their Friend, (let him ſwagger never ſo much againſt the Phanaticks) muſt be a *cloſe Enemy* to the Church of *England.*

Tuta frequenſque via eſt ſub Amici fallere Nomen,
Tuta frequenſque licet, ſit via, Crimen habet.

'Tis ſafe and frequent too, we ſee;
By feigned Friendſhip to deceive.
Safe and frequent though it be,
'Tis KNAVERY, *by your leave.*

3. 'Tis Charged by ſome, that where-ever the Obſervator *ſpeaks one word for the Church of* England, *it's always Ballanced, though not in direct Terms, by a ſide-wind, for the oppoſite Church beyond the Alps* [Obſervator, Repr. p. 3.] This I am ſure may juſtly be affirmed, That the Obſervator himſelf does effectually the ſame thing on *the one ſide*, which he taxes the Phanaticks for doing on the *other*: For example, Numb. 145. ſpeaking to his property, *Trimmer*, he ſaith, 'There is another thing 'yet, that utterly ſpoyls the faſhion of **your Popiſh Plot**, which is, that 'you take into it incluſively **The popiſhly affected, the Adherents to the Papiſts, the Maſqueraders as you call them**; And under this

'this Latitude the Church of *England* and the *Church of Rome* make 'up one Conſpiracy.

Now to paſs by the Inſolency of this *Expreſſion*, I ſhall only ſay, that 'tis indeed certain, that thoſe Terms of *Popiſhly Affected*, *Adherents to Papiſts*, *&c.* have been uſed to very bad purpoſes, and that many Honeſt Worthy Proteſtant Divines and Gentlemen have been ſlandered therewith, by perſons that have been carrying on Factious Deſigns; And the ſame was very wickedly done; but what leſs does the **Obſervator**? Is it not plain by this new Coined Canting word *Trimmer*, he means perſons Conformable, and viſible profeſt Members of the Church of *England*, but holding Correſpondence with, or favouring the *Fanaticks*? So that to call a man a *Trimmer*, is all one as to call him *Whiggiſhly Affected*, an *Adherent to the Fanaticks*, or a *Whigg in Maſquerade*: Now ſince the Obſervator beſtows this Opprobrious Term of Trimmers, on whom he pleaſes, of either the Clergy or the Layety, as liberally as the Phanaticks can do that of *Popiſhly Affected*; And ſince the Papiſts are as cunning and as malicious too at Bottom againſt the Church of *England*, as the Diſſenters can be for the hearts of them; If the one carry on their deſign by abuſing ſound Church-men, as *Popiſhly Affected*, why may not the other alſo advance their deſigns of ſubverting the Church, by Branding real Sons, with the falſe Titles of *Trimmers* or *Phanatically Affected*, and dividing the Church of *England* within it ſelf, into *Parties* and *Factions*, by ſpreading and affixing Terms of Diſtinction and Reproach? For thus how eaſy would it be for the *Papiſts* to Ruine the Credit of any *Divine* or *Member* of the Church of *England*, that ſhall zealouſly appear againſt them? 'Tis but calling him a *Trimmer*, and preſently the honeſt Gentleman ſhall be Transformed into the ſhape of a *Conſpirator* againſt the King, and an *Enemy to the Church*, tho never ſo dutifully affected to each; and thus as he complains, Obſervator 145 *The true Sons of the Church of* England *are by the Whiggs Incorporated into that pretended Popiſh Plot*; ſo it will follow, that they may by his Arts be involved in the Odium of the Phanatical Plot; which I have more deference to Truth and Authority than to call *pretended*, as he does the Popiſh one. Do the *Whiggiſh Faction* call an upright Church-man a Papiſt in Maſquerade? So does the Popiſh Faction call him a *Fanatick in Maſquerade*, which is alone a *Trimmer*: Do they declare the Papiſt in Maſquerade to be the more pernicious Enemy than the profeſt Papiſt? And has not the Obſervator declared the *Trimmers*, and the *Church-Whiggs* (as he calls them) to be more dangerous than the open Fanaticks? *Your Mahometan Infidel* (ſaith he) *is an Angel to your Chriſtian Infidel: This Balderdaſh of a GOSPELLER*, [The very Nick-name by which the Papiſts in Queen *Maries* days, called the Holy Proteſtant *Martyrs* in Reproach, as the **Obſervator** uſes it here] *and a* TECKELITE, *is of all others the moſt Diabolical Compoſition*, Obſerv. 142.

4. Another ſhrewd ſign of the **Obſervators** *Trimming* for the *Papiſts*, is, that in the whole Courſe of his Papers, *They* are the only Party that have evermore his *good word*, or of whom he *altogether ſpeaks well*. The *Proteſtant Diſſentrrs* are every Mothers Child *Traitors* and *Schiſmaticks*, *Rebells* and *Atheiſts*; *In the Church of England* he finds abundance of *Trimmers* and *Teckelites*, which he ſays are as bad or worſe then the other. But *that Obſervator* is yet to be written (or at leaſt I have not ſeen

it) wherein any *Papiſt* is Charged with, or ſo much as acknowledged to be guilty of any Diſloyalty, ill deſign againſt the Church of *England*, or other Crime; Unleſs it be only in a *drolling* way of ſuppoſition, that he might have room for the more *ſwinging Blow* upon their Adverſaries.

Nay, he is not only *dumb* himſelf o' that ſide of his Mouth, but would *Muzzle* all others too, repreſenting all ſuch as ſhall decry *Popery*, or ſpeak of any danger from that Coaſt, to be Enemies to the Government and Church of *England*; And why I beſeech you? Becauſe ſome ill men have heretofore maſqued ſeditious deſigns with that pretext: A Goodly Reaſon! As if the Shepherds (in the Fable) having been once or twice deceived with the Boys falſe Alarm, that the Wolf was coming, were bound not to believe when he came indeed, and made actual havock of their choiceſt Lambs.

The *Commons-Houſe* of that Long and *Loyal* Parliament, which began the eighth of *May* 1661. and was continued above ſeventeen years, did on the 29th of *April*, 1678. (many months before *Oats* and *his Plot*, as the Obſervator is pleaſed to call it, were heard of) complained of the dangers ariſing to this Kingdom from the reſtleſs endeavours of Prieſts and Jeſuits, and other Popiſh Recuſants; and in their reaſons drawn up for a Conference with the Lords on that ſubject, amongſt other things, they ſpeak of ſome perſons *Popiſhly inclined*, that had got in Commiſſion, and that in ſeveral Counties many *Proteſtant Diſſenters* had been indicted under the Notion of *Popiſh Recuſants*, and the Penalties Levyed upon them, when the Papiſts there, had been either totally or for the moſt part diſcharged; which they attributed to the Remiſsneſs of ſome Officers and Miniſters of Juſtice.

Now I deſire the Obſervator to tell us whether thoſe *Loyal Senators*, were *Whiggs* or *Trimmers*, or diſaffected to the Government and Church of *England*? If he ſay they were, he will no doubt ſay the ſame of all the Commons Aſſembled in Parliament at any time ever ſince Queen *Maries* days; if he will acknowledge them to be Honeſt Loyal Proteſtant-Church-of-*England*-Gentlemen, then it will follow both that the *Papiſts* are a *dangerous* ſort of Cattle; and that before *Oats* made diſcovery of their damnable *Plot*, they were *generally obſerved* to be arrived to a greater degree of *Boldneſs* than uſual.

Beſides, the Pick-pockets ſometimes Cry, *Look to your Purſes*; Yet, I hope there's no harm in the Caution, nor does it follow, that he is always *a Knave* that gives it, but rather *a Fool* that will not take it: Whereas the Advancing of ſuch a Conceit, that none but *Whiggs* ever apprehended or ſpeak of Dangers from the *Papiſts*, is not only an inſufferable *Scandal* to the Church of *England*, and leading to her Ruine, (for 'tis not ſo much the *Cruſhing of the Phanaticks*, as *Her Subverſion*, that the Roman Party really aims at) but alſo tends directly to the Encouraging Popery, the Eluding of the moſt neceſſary Laws made for its Suppreſſion, and diſcouraging of inferiour Magiſtrates and Officers, from putting them in Execution. He is certainly unworthy of the Name of *a Loyal Son* of the Church of *England*, that is not an Enemy to the Doctrines and Practices of Papiſts, and does not upon all occaſions as impartially, readily, and effectually puniſh their Recuſancy, as he does that of the Diſſenters; ſieze Popiſh Preiſts as diligently as Non-Con Miniſters; and is not as active to chaſtize the bold Reſort of the one party to their Idolatrous

Maſs

Maſs, ſeverely according to the Laws in force, as he would do the other for frequenting of Conventicles.

Sure I am, if ever the Papiſts ſhould get the uppermoſt, they would make no difference between a Church-of-*England*-Proteſtant, and the erranteſt Phanatick. The Reverend *Ridley* that was for retaining the uſual *Veſtments* and *Ceremonies*, as well as the Zealous *Hooper* that declined the uſe of them, were *both burnt in one and the ſame year*; Thoſe that now Reproach each other to the wounding of Charity and Peace, with the odious Names of *Whiggs* and *Tories*, if they will not all become *downright thorow-pac'd Papiſts*, muſt expect to *mingle their Blood and Aſhes at the ſame Stake*: And therefore, I ſee no Reaſon why we ſhould make any difference in favour of *Papiſts*, beyond other Diſſenters.

5. Notwithſtanding the Obſervators Invectives againſt *Schiſm*, and its ill Conſequences, yet his aim ſeems to be to have the Schiſm of the Proteſtant-Diſſenters from the Church of *England* ſtill *kept up*, rather than to have *it Cloſed*; or at leaſt to have it determined rather by the *utter Ruine* and Extirpation of all thoſe Diſſenters in his Majeſties Dominions, than by their Converſion to a more manly Knowledge, and wiſer thoughts about the Indifferences in Queſtion: [*Solitudinem cum fecerit, Pacem vocabit,*] For what elſe mean his continual Excitements to *Rigour*, and exclaiming againſt all *Moderation* or *fair Treatment* to ſuch of the ſaid Proteſtant-Diſſenters as join themſelves to the Eſtabliſht Church? Are not ſuch Courſes likely to harden People in their miſ-conceived Prejudices? Can any thing more prevail with men, and eſpecially *Engliſh-men*, than Methods of *Addreſs* and *Kindneſs*? And if in any Caſe, certainly in matters Religious ought Love, and Compaſſion, and mutual Condeſcentions to be practiced; and if towards any, much more to ſuch as we find inclinable and complying. But 'tis no very inviting Entertainment, if when men do honeſtly frequent the *Church* and *Sacraments*, they muſt yet, and for that very reaſon, do Pennance in the Obſervators *Black* Sheet, and be ſtill worried for Hypocrites. But why, good Mr. *Obſervator!* may not a *Proteſtant-Diſſenter*, reclaim'd and *Conforming*, be ſuppoſed to Act as conſcientiouſly as a *Conforming* Papiſt? To the latter you never Object Hypocriſy, or Caution the Church or the Government againſt him as dangerous; Though always bred a Papiſt and ſtill aſſociating with ſuch, yet if he has qualified himſelf a Proteſtant according to Law, if any one talk of his being Popiſhly-affected, he is an Enemy to the Government and the Church, ſays the Obſervator; and why not He too, ſay *I*, that calls all the Conforming-Diſſenters, (and many thouſands that never were Diſſenters in their Lives) *Trimmers*, or *Whiggs*, that is, *Adherents to the Phanaticks*? There muſt needs lurk ſome *Myſtery* in this *partiality*, for certainly whoever views the Lives, Converſations, and deſigns of moſt of our late *Conforming Catholicks*, and compares them with the Conformiſts from the other ſide, muſt needs own that the *latter* appear much more like Sincere Converts to the Holy Doctrines, and excellent Devotions of the Engliſh Church, then the other, who ſeem to have no regard thereunto in their Lives, nor indeed any ſence of Chriſtianity; Adding nothing of Strength or Beauty to our Church by their pretended Acceſſion, but a greater weight of Sin and Scandal, by obtruding themſelves as her Members, when ſhe abominates their practices; and this the rather, becauſe the very *Principles of Papiſts allow them to diſſemble their Religion*;

which

which cannot be proved of any other *Sectaries* amongſt us. 'Some Popiſh 'Prieſts, (*ſays the Learned Dean* Stillingfleet) have contended for it as a 'thing lawful for them, not only to *come to our Prayers*, and *hear our Ser-* '*mons*, but to partake of our *SACRAMENTS* too, which they may al- 'low, while they hope to carry on their Intereſt that way; But if once '(which God forbid) the Tide ſhould turn with them, then the Old 'Laws of their Church muſt prevail, and nothing would be thought 'ſo wholſome as an *INQUISITION*——*Dr. Stillings-fleet* Sermon, *September* 21. 1673. p. 47.

Agreeable to which, is the Teſtimony of the Author of that Excellent Treatiſe, Intituled, *A ſeaſonable Diſcourſe of the neceſſity of maintaining the Eſtabliſhed Religion, in Oppoſition to Popery*; Publiſht Anno 1673. who if I am not miſinformed, is the Reverend Biſhop of St. *Aſaph* before mentioned. *Let no man* (ſaith he, p. 34.) *be ſo fond to hope for better Terms, or Liberty of Conſcience, if Popery ſhould now prevail. Let us look into the World and we ſhall ſee on all hands, that nothing is any where ſuffered to grow either under or near that Sect: Where Proteſtantiſm has been ſo ſtrongly fix'd, as not to be batter'd down at once; it has by degrees been perpetually* **Undermined.** *Witneſs the Proceedings againſt them in* Poland, *and* Hungary, *and ſeveral parts of* Germany, *the late Perſecutions in the Valleys of* Piedmont, *and the Methods uſed in* France *to demoliſh their Temples, and diſable them from their Employments, and almoſt Exclude them from common Trades. This we are ſure of, whatever Articles are, or can be made, of Favour and Compliance, 'tis ſomewhat more than a probable Doctrine, that Faith is not to be kept with Hereticks. The Jeſuited* Romaniſt *is at large by Equivocations to ſay any thing, and by directing of Intention to do any thing; They can with a very good Conſcience diſſemble their own, and pretend to the Proteſtant Profeſſion; nay come to the Devotions of Heathen Idolaters, and that from expreſs Licence from his Holineſs Pope* Clement *the Eight, upon Account of which,* **We may** (ſays Tho. a Jeſu de Converſ. Infid. p. 854.) **be preſent without any ſcruple at the Rites and Divine Offices of Infidels, Hereticks, and Schiſmaticks.**

6. The Stile and manner of the Obſervators Writing, is little accomodated to the Gravity and Seriouſneſs of the Church of *England*, in ſuch weighty matters as he often meddles with. Serious Humaniſts tax *Juvenal*, that whilſt in his Satyrs he inveighs againſt the Vices of his Age, he does it ſo broadly and *fulſomely*, that he *Teaches* what he ſeems to *Reprehend*. Our Author in acting his *Whiggs* and his *Trimmers*, uſes oftimes ſuch Language as no good, *Loyal*, or *Modeſt* men can read without Horror; And I believe he is the *firſt Advocate* for any Church in the World, that ever took the Liberty of *Swearing* ſo frequently in Print, and talking ſo *irreverently* of matters of Religion and State, or of wrapping up his filthy Conceits in Sacred Language, and abuſing ſo much *Scripture-Phraſes* to ſcoff and jeer with; I confeſs, 'tis an humour that is very taking with the *Gallantillo*'s of this Age, whereby they endeavour to make themſelves admired by the *empty* or *leſs ſerious* part of Mankind; The height of this Perfection is a little readineſs in *Profane Buffoonery*, their *Wit* like *Fiſh* and *Touchwood* never *ſhining* but when it *Stinks* or *Rots*; and how *genteel* ſoever it may ſeem, 'tis no other Office than the antient Romans put upon their *Slaves*, when the Graver Perſons had a mind at Banquets and other Diver-

Divertiſements, to Relax and entertain themſelves with *Pantomines*; and thus what theſe men cannot make out in *ſolid* or Learned Diſcourſes, they ſupply with *Comical Droll*, or *Politick Farce*, and prove or refute every thing by *ſimilitudes*, and odd expreſſions, and ſo turn the moſt *pious* and *ſerious* things into *Ridicule*.

Now the indulging and *promoting* of this Humour, contributes not a little advantage to the *Factors of Rome*; For as it takes off the *due Reverence of Gods Holy Word*, (the only infallible Engine againſt *Popery*) and that *ſeriouſneſs of temper* (which ſhould always poſſeſs our Souls in things of an Eternal Concernment) ſo it *corrupts the judgment*, rendring it volatile, deſultory and trifling, uncapable of cloſe ſtrict *Reaſonings*, apt to be inveigled with fumes and fancies, *fair ſhews*, and ſpecious *pretences*, the paint of Rhetorick and Gew-gaws of *Sophiſtry*; wherein the *Maſterpiece* or principal Talent of all the Writers and Pleaders for Popery, does conſiſt. And when the minds of our *young Gentry* and others are ſo far debaucht with this Itch of vanity, mockage, and impious *Burleſque*, as to Account ingenious Railing a Demonſtration, and *Railery* and *Fooling* Arguments, and ſo become unſetled as to the practical Principles of *Religion*, *Reaſon*, and *Morality*, then are they *fit-diſpoſed* matter for the Papiſts to work upon, and proſelyte; For he that in Truth has NO RELIGION, is the only fit perſon to be brought to a Profeſſion of THEIRS.

But here I expect the *Obſervator* ſhould with loud Harangues Recriminate on the other ſide, from his ever-laſting Common-place-book and Magazine, *The Diſſenters Sayings*, (*how faithfully Collected*, or how *juſtly* chargeable on the *whole Party* of our *preſent Diſſenters*, I ſhall not here inquire; but muſt ſay, That I conceive the publication thereof in Print *in French*, might, for the Honour of our Nation, and of the Proteſtant Religion, have been *ſpared*) However what the Obſervator ſhall offer of that kind will be to no purpoſe; Recriminating others, is no excuſe for himſelf: I am not Apologizing for any Party therein guilty, but onely averr, that the Church of *England* deteſts ſuch things, by whomſoever Practiced; much leſs does ſhe allow *Calumnies* or *falſe Accuſations* in any caſe, though againſt the worſt of men: (no, no, theſe you have heard, are Maximes of the *Jeſuits* Schools.) And therefore what regards can the *Obſervator* either bear unto her, or expect from *Her*, whilſt he uſes ſuch diſhoneſt Arts; As in this particular matter about *Godfrey's* Murther, where in one Obſervator, Numb. 142. he poſitively aſſerts at leaſt *fourteen* notorious Capital Untruths, and Untruths in *Capitals*, with his ſo many **Ay Buts**, touching *Bedloe's* Evidence.

7. Laſtly, the *Obſervator* has actually made Inroads upon the Church, and defamed ſeveral of her able Divines, (by name or plain *Indigitations*) every *way Conformable*, and unblameable in their Doctrines and Converſations; Nay, he has ſuggeſted, as if a *Crowded Church*, or *numerous Audience*, were a mark that the Preacher there is a *Trimmer*, or *diſaffected perſon*; which is at one blow to ſtab the Reputation of all the moſt Able Painful and Excellent Preachers throughout the Nation; And whether this be to ſerve the Church of *England*, or gratifie her *Papal Enemies*, by *dividing* her within her ſelf, as well as keeping the *Diſſenters* at a diſtance, that all may become the more eaſy a *Prey* to the inſulting *Romaniſts*, is not difficult to determine. There goes a ſtory, that this Gentle-

man had the vanity ſometime ſince to ſtile himſelf, THE GUIDE OF THE INFERIOR CLERGY; It ſeems his faculty is now improved into a *Cenſorſhip*, which he thinks he may exert upon any honeſt Clergymen of the Church (and ſome of them, none of the moſt *inferiour* for *Age* or *Parts*, for *Learning or Piety*, for *Titles* or *Dignities*) at his pleaſure; & where this New *Eccleſiaſtical VISITOR* (of his own making) will ſtop, or upon whom he will beſtow the *Honour* of his next *Caſtigations*, who can foreſee? Conſidering how *cauſeleſly*, & yet how *rudely*, he fell upon Mr. *SMITHIES*, (not to mention others,) and withal how *weakly*, and yet how *inſolently* he defended it, in a Courſe of Calumny and lewd Language, undecent to be uſed to any Chriſtian, much leſs towards a Miniſter of the Goſpel, and a *Prieſt* of that Church of which he owns himſelf a Member. Nay, ſuch a *Common-ſhore* of ſlander is his Paper come to be eſteemed, and ſo apt to receive any *idle ſtories*, and vent them abroad again in Print, to the prejudice of any perſons Good Name and Reputation, that 'tis no unuſual thing when two Neigbours fall out, for the one to threaten the other—— *I'LL PUT YOU IN THE OBSERVATOR.*

Thus (to uſe one of his own *Witticiſms*) whilſt *the Club* blow the *Bagpipes*, and the *Obſervator Tweadles*, the Nation is *ſerenaded* towards a *Debauch* with falſe inſinuations and daring *Fictions*; *Factions* and Animoſities encreaſed by new-*Coyned Terms of Diſtinction and Reproach*, the Juſtice of the Government ſcandalled, *Judicial Proceedings* unravell'd, miſrepreſented and Caluminated, in favour of *Murtherers* and *Traitors*; The Church of *England attacked*, and endeavours uſed to *divide* and weaken her; The Papiſts in all things juſtified or excuſed, and their Traytorous Bloody Doctrines and Practices, *Blanch'd*, extenuated, or untruly denyed. And if there be yet any perſons that will have theſe things accounted *Services* to the Government, or the Eſtabliſht Church of *England*, I muſt crave leave to ſuſpect either the ſoundneſs of their *Underſtandings*, or the Loyalty of their *Affections* to *Both*.

I ſhall couclude in the words of the late cited *Seaſonable Diſcourſe*, p. 36.—*If we have any Love to* our Religion; *any abhorrence of the groſſeſt* Superſtition, *Error or* Idolatry, *any regard for* the Safety of his Majeſty, *any care of our* Laws, *or our* Eſtates, *any Concernment for the* ſtrength, *the* Wealth, *the Number of our Nation, any deſire to hold the* Freedom *of our Conſcience, the* Vertue *and* Honour *of our Families, and laſtly any Care of* ſelf-preſervation, *to eſcape* Maſſacres, *and the utmoſt rage of* Perſecution; *It will behoove us to beware of the prevailing of that Sect*, [the Papiſts] *in whoſe ſucceſſes we have reaſon to expect* to forfeit all theſe Intereſts, *periſh ourſelves, and bequeath* Idolatry, *and* Beggery *and* Servitude *to our Poſterity*.

Whether all Honeſt-Church-of-*England*-men will not (or at leaſt ought not) believe this *Reverend Prelate*, of that Church, rather than the *Jiggs* of an *Obſervator*, is the Queſtion.

Poſtſcript

Poſtſcript.

THE Obſervator *Numb.* 145. falls foul upon Mr. *Oates*, for ſaying, *The Popiſh Plot was deſigned in* 1670, *and he believed it was ſo in* 1666, &c. But if *Oates* had never told us one Word, it would have been rational to believe, That there has been a *Popiſh Plot* on foot ever ſince the tenth year of Queen *Elizabeth*, when the Pope began to Thunder at Her, and charge all his Children to refrain going to Church; which was the firſt Riſe of *Recuſancy*, Name and Thing: I ſay, ever ſince then, there has been, and is without doubt a Popiſh Plot and *Traiterous* Conſpiracy on foot, and continually going on, in general to Subvert our Eſtabliſht Church and Government, and introduce the *Popes Supremacy*, and deteſtable Idolatries: (And of matters tending thereunto, as of *Monies* raiſed for promoting the Catholick Cauſe in *England*, or the like; Why might not *Oates* ſee Memorials in ſome of their *Records* or Leidger Books, without incurring that Train of Abſurdities which the Obſervator (according to his manner, very pleaſantly, but very *inconſequently*) railes thereupon? Such a *continued Plot* to have been, our Hiſtories ſhew; and *Campion* the Jeſuite boaſted, *That as long as there was one of that Society alive, it ſhould not be deſiſted*; Though true it is, the ſeveral *Scenes* or *Schemes* of that Plot have been *varied*, and the *Mediums*, *Actors*, and *Methods* changed according to the Opportunities of Affairs, and different *Junctures* of times, as might eaſily be Demonſtrated.

But that they had ſome *particular* formed ill Deſign upon the Wheel againſt his Majeſties Government, in the year 1666. ſeems very evident from the Teſtimony of one of their *own Communion*, (though not ſo thorough-pac'd as their high Church-men, as to the Pope's Power over Princes in Temporals) I mean, *Father Peter Walſh, a Franciſcan Fryer*; which becauſe it alſo gives a Specimen of *Roman Catholick Loyalty*, I ſhall here recite with the Occaſion.

You muſt know then, that ſoon after his Majeſties Reſtauration, the Laws being put in Execution againſt the Papiſts in *Ireland*, and they reſolving to Petition his Majeſty for Eaſe therein, were adviſed to premiſe therein a *Proteſtation* of their Loyalty, which was drawn up in theſe Words. [as recited in the ſaid Father *Walshes Hiſtory of the Loyal Formulary*, Printed 1674. Fol. 7.]

To the Kings Moſt Excellent Majeſty.

The Humble *Remonſtrance*, *Acknowledgment*, *Proteſtation*, and *Petition* of the Roman *Catholick Clergy* of Ireland.

YOUR Majeſties Faithful *Subjects, the Roman Catholick Clergy of Your Majeſties Kingdom of* Ireland, *do moſt Humbly Repreſent this their preſent State and deplorable Conditon; That being intruſted*

truſted by the indiſpenſable Commiſſion *of the King of Kings, with the* Cure of Souls, *and the Care of their Flocks, in Order to the Adminiſtration of* Sacraments, *and Teaching the People that perfect Obedience which for Conſcience Sake, they are bound to pay to your Majeſties Commands; They are loaden with Calumnies, and* perſecuted *with Severity. That being obliged by the* Allegiance *they owe, and ought to ſwear unto Your Majeſty, to reveal all Conſpiracies and Practices againſt Your Perſon and Royal Authority, that come to their Knowledge; They are* themſelves *Clamour'd at, as* Conſpirators, *Plotting the Deſtruction of the* Engliſh *amongſt them, without any ground that may give the* leaſt Colour *to ſo foul a* Crime, *to paſs for* probable, *in the judgment of any Indifferent Perſon.*

That their Crimes *are as* Numerous *and Diverſe, as are the* Inventions *of their Adverſaries: And becauſe they cannot with Freedom appear to juſtify their Innocency, all the* Fictions *and Allegations againſt them, are received as* undoubted Verities: *And, which is yet more miſchievous, the* Laiety, *upon whoſe Conſciences the Character of Prieſthood gives them an Influence, ſuffer under all the Crimes thus falſly imputed to them; It being* their Adverſaries *principal Deſign, That the* Iriſh whoſe Eſtates they enjoy, *ſhould be reputed, Perſons unfit, and no way Worthy any Title to Your Majeſties Mercy.*

That no Wood *comes amiſs to* make Arrows *for their Deſtruction; for as if the* Roman Catholick Clergy, *whom they eſteem moſt Criminal, were or ought to be a Society* ſo perfect, *as* no Evil, *no* indiſcreet *Perſon ſhould be found amongſt them; They are* all *of them generally cryed down for any Crime, whether* true *or* feigned, *which is Imputed to* one *of them: And as if no Words could be ſpoken, no Letter written, but with the common conſent of them all; The* whole Clergy *muſt ſuffer for that which is laid to the charge of any* particular *Perſon amongſt them.*

We know what Odium *all the* Catholick Clergy *lies under, by reaſon of the* Calumnies, *with which our Tenents in Religion, and Our* Dependance *upon the* Popes *Authority, are aſperſed; And we humbly beg Your Majeſties Pardon to vindicate both, by the Enſuing* Proteſtation, *which we make in the Sight of Heaven, and in the Preſence of Your Majeſty, ſincerely and truely, without Equivocation, or mental Reſervation.*

WE DO ACKNOWLEDGE *and confeſs Your Majeſty to be our true and lawful King, Supream Lord, and* Rightful Sovereign *of this Realm of* Ireland, *and of all other Your Majeſties Dominions. And therefore we acknowledge and confeſs Our Selves to be Obliged* under Pain of Sin, *to Obey Your Majeſty in* all Civil and Temporal Affairs, *as much as any other of Your Majeſties Subjects,* and as the

Laws

Laws and Rules of Government in this Kingdom, do require at Our Hands, *and that notwithſtanding any Power or Pretenſion of the* Pope, *or See of* Rome, *or any* Sentence *or Declaration, of what kind or Quality ſoever, given, or to be given by the* Pope, *His Predeceſſors, or Succeſſors, or by any Authority, Spiritual or Temporal, Proceeding or derived from Him, or his See, againſt Your Majeſty or Royal Authority; We will ſtill acknowledge and* perform *to the uttermoſt of Our Abilities, Our* Faithful Loyalty, *and* True Allegiance *to Your Majeſty. And We openly Diſclaim and Renounce all* Forrei n Power, *be it either Papal or Princely, Spiritual or Temporal, in as much as it may ſeem able, or ſhall pretend* to Free, Diſcharge, or Abſolve us from this Obligation, *or ſhall any Way* give us Leave *or Licence to raiſe Tumults,* bear Arms, *or offer any Violence to Your Majeſties Perſon, Royal Authority, or to the State or Government; Being all of us ready not only to diſcover, and make known to Your Majeſty and to Your Miniſters, all the Treaſons made againſt Your Majeſty or Them, which ſhall come to Our* Hearing: *But alſo to loſe Our Lives in Defence of Your Majeſties Perſon and Royal Authority, and to reſiſt with Our beſt Endeavours,* all Conſpiracies *and Attempts againſt Your Majeſty, be they framed, or ſent under what Pretence, or patronized by what Forreign Power or Authority ſoever: And further We profeſs, that all abſolute Princes, and Supream Governours, of* what Religion ſoever *they be, are* Gods Lieutenants *on Earth, and that Obedience is due to them* according to the Laws *of each Common-Wealth, reſpectively* in all Civil and Temporal Affairs. *And therefore, We do here Proteſt againſt all Doctrines to the contrary: And* We do hold it Impious, *and againſt the Word of God, to maintain that* any private Subject may kill *or murther the Anointed of God his Prince,* though of different Belief *and Religion from His: And We abhor and deteſt the Practice* thereof, *as damnable and wicked.*

Theſe being the Tenents of Our Religion in Point of Loyalty, *and Submiſſion to Your Majeſties Commands; and Our Dependance on the* See of Rome *no way intrenching upon that perfect obedience which by our Birth, by all Laws Divine and Humane, We are bound to Pay to Your Majeſty our Natural and Lawful Soveraign; We humbly beg, Proſtrate at Your Majeſties Feet, that you would be pleaſed to* Protect us from the ſevere Perſecution We ſuffer meerly for Our Profeſſion in Religion; *leaving thoſe that are, or hereafter ſhall be guilty of* other *Crimes, (and there have been ſuch in all times, as well by their* Pens, *as by their* Actions) *to the Puniſhment preſcribed by the Law.*

This Proteſtation was conſented to at *London* by one Popiſh Biſhop of *Ireland*, and ſeveral of the Catholick Nobility; But being ſent into *Ireland*, the generality of their Biſhops and Clergy, though it were ſignified unto them that it was His Majeſties deſire and poſitive directions that they ſhould *ſign it*, as an Argument of their purpoſe and Reſolution to be more faithful to him hereafter than they had proved to his Father, and tho they were told that ſuch *ſubſcription* muſt be the only *Medium* to procure them *that caſe* from the Penal Laws which they deſired, [*Walſh ibidem, p.* 20.] yet I ſay, the generality of their Clergy *refuſed to ſign it*; And the ſaid Remonſtrance it ſelf was Condemned by the Theological Faculty of *Lovain*, *as containing things Repugnant to the ſincere Profeſſion of Catholick Religion, and therefore unlawful and deteſtable: requiring* ſuch as had ſubſcribed, to *Revoke it*; and none to ſubſcribe under the guilt of *Sacriledge*, [*ibidem. Fol.* 103.] And the Popes Internuncio from *Bruſſels* likewiſe Brands it, as *invented for the Seduction of Souls, and adulterating the Sincerity of Faith*; And ſo likewiſe Cardinal *Barberini* in a Letter on that occaſion, avows, that it aſſerts *things contrary to the Catholick Faith*, [*Fol.* 632.]

Well, after long *ſhuffling* and brangling, the *Iriſh Clergy* very much deſired a *National Synod* to debate and determine the point, which at laſt was graciouſly condeſcended unto, and granted. (The *Firſt* ſays *Walſh*, they had enjoyed ſince Queen *Maries* days; and we hope it will be the laſt, unleſs they had the Honeſty to make better uſe of it.)

Accordingly their *Synod* met at *Dublin*, which began the eleventh of *June* 1666. & continued to ſit fifteen days, but *in all that time* could by no arguments or perſwaſions be prevailed with to paſs this *innocent* and moſt *juſt* and *neceſſary* Declaration, and ſo were Commanded to *diſſolve* by the Lord Lieutenant. The reaſon of which their prodigious *obſtinacy*, is thus rendred by the ſaid Father *Walſh* (who was all along preſent, a Principal Member of that Convention, and who uſed a world of pains to have perſwaded them to approve it)——*They had* (ſaith he) *before obſtinately reſolved againſt all Reaſon*; *The Miracles and Revolutions they expected from the year* 1666. *Their Forreign Intelligence and Expectations, and their Lying Prophecies at home, with many other vain perſwaſions of their own, fixed them unalterable*; Theſe are *Walſhes* own words, p. 703.

Here were MIRACLES and REVOLUTIONS, (that is a Change of Government, and a Re-eſtabliſhment of the *Roman Catholick* Religion) firmly lookt for that year. Here was FORREIGN INTELLIGENCE to that purpoſe held about the matter, and from thence VAST EXPECTATIONS (HisMajeſty then actually engaged in a War with *France*) And therefore they would not ſo far oblige the *King*, or diſoblige the *Pope* in ſo hopeful a juncture, as to ſubſcribe this honeſt Profeſſion of Obedience to their Soveraign; ſo very favourably worded as aforeſaid.

Behold here an illuſtrious and *never to be forgotten* Precedent of the ſo much boaſted *Loyalty of Papiſts*. And let the Obſervator take notice, theſe were the Authoritative Proceedings of a whole *National Council* of Popiſh Clergy-men; And withal let the Proteſtant Reader remember that this was in that *very year* 1666. (wherein about two months after this *Catholick Synod* in *Ireland*) the City of *London* was *laid in Aſhes*, by a Fire kindled

kindled by a *French Papist* (who for the ſame upon his own *Confeſſion* was Executed) and carried on, as was generally more than ſuſpected, by *Popiſh Hands* and Contrivances; Tho the *Obſervator* has *laboured hard* to clear them from the ſame; But with as little *ſincerity*, and no more force of Argument, than he has uſed in the like *Service* for them, touching this matter of Sir *Edmundbury Godfreys* Murther. For inſtance, He would perſwade us that this *Monſieur Hubert was a Proteſtant*; 'Tis true, the *Varlet* after his Condemnation, did once pretend ſo; but that the ſame was falſe, and ſaid by the injunction of ſome Prieſt, is very plain. 1. Becauſe being imediately askt whether he were an *Hugonote* (the common word whereby the *French* call *Proteſtants*) he *earneſtly denyed that*, (that word it ſeems was not in his Bargain) 2. Being wiſht to *Pray*, he only muttered over divers times *Pater Noſter and Avia Maria, in Latine*, and ſo ſuffered—But this matter of *Londons-Fire*, requires a *larger Diſquiſition*, which (God willing) may one day ſee the light.

FINIS.

ERRATA.

THE Reader is deſired with his Pen to correct the following Errata's. Page 2. line 11. for *Nature, Cautions*, read *mature Cautions*. p. 3. l. 18. for *Abby*, read *Lobby*; p. 4 l. 15. for *his* Pocket, read *Hill's* Pocket; p. 5. l. 42. after *moneth*, add *ſentenc'd to be put*. p. 7. l. 21, and 22. after *Godfrey*, read *Becauſe a known Papiſt, in hopes to ſave his own Neck, ſwore*. Some few other Eſcapes there are, which the Reader may eaſily perceive and Correct.